

The Catholic Guardian.

"I BELIEVE IN ONE HOLY CATHOLIC AND APOSTOLIC CHURCH."

VOL. I.

SAN FRANCISCO, APRIL 20, 1872.

NO. 6.

News of the Week.

[PREPARED SPECIALLY FOR THE CATHOLIC GUARDIAN.]

H O M E .

— Portland, Oregon, is infested with petty thieves.

— Track-laying is progressing on the Northern Utah Railroad.

— More Apache outrages are reported in the Arizona Miner of April 6th.

— Los Angeles had a sand storm, one of the severest of the season, on the 13th inst.

— Utah, styled by the "Saints" (so-called) Deseret, ranks third in the scale of mineral wealth.

— One of the ugliest buildings, architecturally, in this country, is probably the Capitol at Washington.

— The Southern Pacific Railroad surveying party expect to reach the Colorado some time this month.

— Reports from all parts of Northern Indiana represent the appearance of the wheat fields as very bad.

— Construction trains are now crossing the Kansas and Missouri bridge which was "formally opened" on the 13th instant.

— The Senate, at the late session of the California Legislature, passed an act for the establishment of a Reformatory at San Quentin.

— There are but 200 or 300 Indians left among the everglades of Florida, and they are killing themselves as fast as possible with whiskey.

— At Santa Barbara, parties from San Francisco intend, it is rumored, to erect a sixty thousand dollar hotel for outside barbarians, of course.

— Congress, it is stated, is taking action with respect to the Alaska Indians—tribes differing from the Indians of this continent, and supposed to be of Asiatic origin.

— An Englishman, residing at Lowell, Mass., says he sees more drunkenness than he ever saw in any town in England. The prohibitory law he considers a farce,

— A man died at Rochester, New York, last week, in a grocery, just as he asked the clerk to give him ten cents, for God's sake, as he had not eaten anything for a week.

— At San Diego, the prospects for crops in the vicinity of the coast are pronounced at least as good as they were a year ago. In the interior, it would seem, the prospects are still better.

— Telegrams from Chicago of the 16th inst. report a severe storm throughout the entire length of Lake Michigan and the State of Wisconsin, prostrating telegraph poles, trees, etc., and doing great damage.

— Throughout the Golden State the reports of the crops are cheering, although in some localities heavy frosts have done considerable injury to grape vines. At Santa Clara about one third of the strawberry crop is damaged.

— How Boston keeps a fast is shown by the *Globe*, of April 6th, which says: "Business will be generally suspended to-day, and most people will seek relaxation and entertainment at the various theatres and other places of amusement.

— Fifty thousand children, it is said, between the ages of eight and sixteen, are growing up in the Empire City in Nomadic savagery and brutal rowdiness. How is it in the Golden City? Is juvenile Hoodlumism as common in our midst as it seems to a stranger?

— A telegram from Salt Lake City mentions that two terrible snow-slides occurred at Little Cottonwood recently. Eight men were carried down in an avalanche, of whom one was lost, and the others rescued after almost incredible exertions. There is great fear of similar disasters in the future.

— In Napa County and Sonoma, the injury done to the vines by the recent frost amounts, it is conjectured, to a blight of one-fifth or one-sixth of the entire crop. In the low lands the frost, we glean, was severest. The cold spell of last week was, it is thought, the hardest experienced during the season. In many places, the fig and English walnut trees sustained some injury.

— Some idea of the hideous irreligion that pollutes contemporary history—journalism—may be formed from the fact that Theodore Tilton's *Golden Age*, at the end of a notice of the Rev. B. F. Barrett's book, "*New Views of Hell*," exclaims: "Save us from the God who damns!" The *Golden Age*, indeed! Verily, in the language of Spain, *No es oro todo lo que brilla*, (All that glitters is not gold!)

— At Sacramento, opinions of practical agriculturists seem to differ in regard to farmers' prospects. While some report the peach and plum crops as short, and apples, pears, prunes and almonds, "as plenty and doing well," others are disposed to view the reports in question as premature. A farmer, from the American River section, states that it is somewhat singular that trees in his neighborhood, which have stood through Winters heretofore, when covered with water, were now dying, although the water has not reached within a foot of the surface, and varieties which have never been affected by curled leaf are now so troubled to a great extent.

— Several frosts, according to the *Alta California* have bit the vineyards in various parts of the State, and especially in the valleys of Napa, Santa Clara and Los Angeles; and some telegrams have reported that not more than half a crop can be expected. The frost-bitten shoots are, however, not more than a few inches long, and others will sprout over, so that it is not certain yet that there will be any noteworthy damage. The frosts most dangerous to the vine are those of May, when the vineyards are in flower. The Zinfandel and Black Malvoisie, both good bearers and excellent varieties for wine, are among the hardiest foreign grapes to resist frost.

— The Inyo shock, the phenomena whereof Professor Whitney, the State Geologist, intends to investigate, is described by a local contemporary as "the greatest convulsion of nature which this country has experienced since its occupation by Americans." Professor Whitney has, it is stated, made the study of earthquakes a specialty, and pursues it on strictly scientific methods. Incidentally, we learn with some apprehension, the whole subject of earthquakes in California will be discussed. Just now, judging from latest developments, what Lady Sale wrote in her "Diary in Afghanistan," during the occupation of Cabul by the British forces, may be said of matters in Inyo County—"Earthquakes as usual." Lone Pine, recently visited by the San Francisco *Chronicle's* Special Commissioner, is seven days' journey from this city, and the road crosses the loftiest pass of the Sierra Nevada.

— We read in the *Alta* that at the beginning of this year the Central Pacific Railroad Company had 1,317 miles of railroad in operation, and had steamers running on 639 miles of water route, making a total of 1,956 miles. Of the land line 605 miles are in Nevada and Utah, leaving 712 miles in California. Since New Year's Day fifteen miles have been added to the San Francisco and North Pacific Railroad, and probably twenty miles to the San Joaquin Valley road. The latter road is advancing more rapidly than any other, and the graders are now at work south of the southern crossing of the San Joaquin river, more than one hundred miles from Stockton. The work is also advancing on the Bantas, Martinez and Oakland Railroad which is to be finished by the first of July, and the California and Oregon Railroad, which is to reach Shasta before midsummer.

— The *Bulletin*, in the course of an excellent article, contends that one result of deficient drainage is an increase of fevers. An entire neighborhood, according to our contemporary, may be suffering from fever and ague where that disease had never prevailed before. In other towns, typhus and typhoid fevers prevail. Every such case results from poison taken into the blood, either through impure water or impure atmosphere. Such fevers are usually generated on the premises of the victims. Stagnant water, a cesspool, a drain choked up, filth upon the surface of the ground, all these are prolific causes of fatal fevers.

— Telegraphic advices from Paris, announce that the French squadron is preparing to bombard Tamatara, on the East coast of Madagascar, on account of the ill treatment of French residents by the natives.

— At Melbourne, Victoria, house-servants receive \$150 and cooks, \$200 per annum. Farm-hands, \$225, and grooms in livery stables, \$200. Journeyman printers get \$15, and pressmen \$16 per week.

— A Calcutta letter in the London *Times* says that the supply of East India cotton received at the Imperial capital of Bengal, from the north-western provinces of Hindostan, has been more than double that received last year.

— The President of the French Republic has written to Don Amadeus, King (*de facto*) of Spain, declaring that no power, not excepting Italy, is more interested than France in the consolidation of the dynasty and institutions of Spain.

— A Dublin letter to the London *Times* of the 16th inst. says the emissaries of the International Society, who visited Ireland with a view of establishing branches, met a discouraging reception, having been unable to establish a single society.

— Just now a diplomatic imbroglio with Hayti is threatened in consequence of the imprisonment of the American Consul at Port-au-Prince. The Consular functionary, it is alleged, afforded sanctuary to an insurgent who besought his protection.

— Russia, according to recent travelers, is now more like an immense camp than a nation simply considered on a peace footing. The possession of the golden Orient from the shores of the Bosphorus to those of the Indus and the Ganges, is the grand object of Muscovite ambition.

— A cable despatch, under date Rome, April 14th, states that His Holiness the Pope, during a recent audience to many citizens of Rome and 400 persons from foreign parts, gave his benediction successively to all the countries represented by the visitors, particularly to Ireland, Poland, Holland and the United States.

— Porfirio Diaz, the intelligence of whose death by assassination at Durango, has been confirmed by latest advices, was the noblest Mexican of them all. To his honor be it remembered, the deceased General opposed the brutal tragedy of Querétaro wherein Maximilian and the noble-hearted Mejia perished miserably.

— In Catalonia and the Northern Provinces of Spain, the troops are in close pursuit of the Carlists whose cause is justly popular throughout the Iberian Peninsula. Fears are entertained at Madrid that Barcelona will fall into the hands of the insurgents. The Minister of War at the Spanish capital has ordered a suspension of all military furloughs, and the immediate return of officers to their posts.

— Now that under Sub-Alpine dominion, the glories of San Carlo, La Scala, and the Fenice are no more, Vienna is called the "Mecca of music" in Europe, and all lyrical artists, sooner or later, worship there. Thus, beneath the deadening weight of Savoyard usurpation, and the brutal vandalism of *La Giovinezza Italia*—the miserable work of Mazzini and his sect—the artistic eminence of Naples, Milan and Venetia has passed away.

— It is currently reported in Europe, that one of the purposes of Queen Victoria's visit to Baden-Baden is to make a match. An Austrian archduchess is the lady mentioned. All the members of the Imperial family of Hapsburg-Lorraine are, it will be recollected, devout Catholics. Time was when the House of Brunswick, true to Orange traditions, would have deemed a Catholic alliance a *miscalcance* in the worst meaning of the word. *Nous avons change tout cela!*

— The *Alta* opines that the idea of a universal Republic and the formation of the United States of Europe is a conception worthy of the genius and liberal views of Señor Castellares (*sic*), the Spanish Republican leader. Señor Castellar, doubtless a man of genius—what the deceased Apostle of the Dagger was not—and occupies the highest niche in the Pantheon of Atheism and Materialism in Europe. But Castellar's genius, like that of Mirabeau, is of the rhetorical kind—ultra *extaltado* (as the word is used in Spain), and impractical. Among the statesmen of the Old World, the Republican Corypheus of Madrid is just nowhere.

— Grave differences still exist between the governments of France and Germany. The London *Telegraph* of the 15th inst. says: "We regret to learn that the relations between France and Germany, the critical condition of which was made known through these columns, is causing the greatest anxiety to those by whom it is best appreciated. The *Telegraph* further expressed a belief that it is only by the exercise of discretion at Paris and Berlin that grave complications may be avoided. The foregoing was based upon statements of Paris and Berlin correspondents. These correspondents say that Germany distrusts France, and is displeased at the armament and military organizations which Thiers' Government is carrying forward; that Bismarck is about to protest against this, and will declare the necessity for the Germans reoccupying the recently-evacuated territory."

— European powers, according to cable telegrams, have assured the Spanish Government of their determination to suppress the Internationalists.

— Germany and Austria are uniting to induce emigration of laborers and skilled workmen from the former country to the latter, in place of to America.

— Don Armando Pissis is going from Chile to Europe to revise and hasten the engraving and printing of the geographical and geological map of Chile, on which he has been engaged for twenty years.

— Although French fashions flout the pale blue sky of Madrid and Barcelona, the style of ladies' costume in other parts of Spain has not materially changed for 200 years.

— The ex-Emperor of the French, whose chances are apparently "growing small by degrees and beautifully less," was born April 20th, 1808, and is consequently in his sixty-fourth year.

— Troubles, it is reported, have grown out of the recent diplomatic regulations between France and Germany, and the relations between the two countries are said to be again in a critical condition.

— The Spanish Government, it is reported, offers to release Dr. Howard as a friendly act to the United States; but is unwilling to admit that the least injuries were done by the Cuban authorities.

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— The British Museum Library has now one million books.

— All the public lands in Texas are set apart for educational purposes.

— Señor Ochoa, the distinguished writer, and editor of Spanish Classical authors, is dead.

— At Genoa they played the other day a play in which the letter "R" does not occur a single time.

— According to the *Illustrated Australian News*, a photographer at Clunes, called John Tanner, has, after four years of labor, succeeded in producing photographs enamelled upon copper. These are said to be, as works of art, really beautiful, and almost indestructible.

— The recent German census shows a very large increase in the population of all the larger cities of the empire since 1867. Berlin has now nearly one million inhabitants. Dresden has nearly two hundred thousand, and Munich one hundred and seventy-five thousand.

— Guiot, ex-Premier of France, honorably known amongst his co-religionists as the opponent of Piedmontese usurpation, though now eighty-four years old, is still as active, as an author, as forty or fifty years ago. The style of his last work, "The History of France told to my Grandchildren," is said to be peculiarly fresh and vigorous.

— The lithographic industry of Munich has greatly declined, and is now far surpassed by photography. There are in the Bavarian capital, at present, one hundred and fifty photographic establishments engaged exclusively in manufacturing illustrations for book-publishing firms. Hanfstaengl and Albert, the two largest photograph houses, employ each over one thousand workmen.

— At the sale of the library of Frederick Halm, the recently deceased German poet, a number of rare Spanish books were sold at enormous prices. The "Cancionero de Romanes," a collection of Castilian romances, which cost about two florins, sold for one hundred and twelve florins, and "The History of Peru, by Fernandez Diego," which cost three florins, brought seventy florins.

— The Marquis of Miraflores, a Spanish nobleman of distinguished character and attainments, who was at the head of the Spanish Cabinet in the year 1863, is dead. The deceased ex-Premier, on the death of Martinez de la Rosa, and the comparative retirement of Don Xavier de Isturiz from the home Politics of the Peninsula, was regarded as the chief of the great Moderado party.

— Lovers of Italian literature, at San Francisco, will rejoice, with THE GUARDIAN, to learn that Signor Giuseppe Barducci, the poet, has edited a volume of "Lirici del Secolo XVIII," published by Barbera, at Florence, which contains poems by Savioli, Mazza, Cerretti, Fantoni, Lamberti, Agostino and Giovanni Paradisi, and others. Signor Carducci is now engaged on a new work, to be entitled "Poeti della Repubblica Cisalpina e Italica."

— If there be anything in *genius loci* the new Catholic periodical, the *Papal Zouave*, announced to appear semi-monthly, at Barcelona, Spain, the birthplace, if we mistake not, of the immortal Balme, should be a brilliant success. The new journal will be edited by a learned Priest, Father Kiba, of Aguilera, in Catalonia, and the entire proceeds of the enterprise will be devoted to the Peter Pence. The *Papal Zouave* has the best wishes of THE GUARDIAN.

— The greatest depth between the west end of Cuba and the coast of Yucatan, found by the Coast Survey steamer *Bibb*, is 1,164 fathoms, as reported to Professor Peirce by Captain Robert Platt, commanding the surveying vessel. The lowest temperature observed is 39.5° F. at the bottom; surface, 81°; strongest current, two knots; direction, north. Dr. Stimpson reports the bottom, from Cape Santonia to Yucatan, very barren of animal life. A few rare shells were found.

— According to Dr. Petermann, the peak of Itatiaissu, the highest mountain in Brazil, was ascended during the past summer, and its altitude determined, by Mr. Glaziou, the Director of the Imperial Parks at Rio de Janeiro. It proves to have an elevation of 8,899 English feet, being somewhat less than had been previously estimated. Many species of plants were found on the mountain, and, what is of great interest, a large number of Alpine species, especially the *composite*, were collected at from 1,000 feet to 2,300 below the summit.

— Major Powell has returned from the canons of the Colorado, having left his party in the field in charge of Professor Thompson. Since the party started, in April last, it has passed through the canons of Green River and the head of Marble Canon. Here the major left his boats for the winter, and he expects to return as soon as there is a favorable stage of water, and embark for the second trip through the Grand Canon.

— On the way down, the party explored the region to the west of the Green and Colorado, tracing the courses of the larger streams emptying into the two great rivers to their sources in the Wasatch Mountains and Sevier Plateau, and examined the geology of the great mesas and cliffs.

— Early in the winter base line 47,000 feet in length was measured on a meridian running south from Kanab, and the party is now engaged in extending a system of triangles along the cliffs and peaks among lateral canons of the Colorado.

— During the past season the party has discovered many more ruins of the communal houses once occupied by the prehistoric people of that land. Many of these houses stood on the cliffs overhanging the canons, and many more are to be found in the valleys among the mountains to the west. Stone implements, pottery, basket-ware, and other articles were found buried in some of the ruins.

The major found a tribe of Utes on the Kaibab Plateau

Literature, Science and Art.

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Ecclesiastical.**THE CATHOLIC CHURCH IN THE UNITED STATES.****DIOCESE OF SAINT LOUIS.**

CONSECRATION OF THE RIGHT REV. P. J. RYAN. — The ceremony of the consecration of Father Ryan as Coadjutor Bishop of St. Louis took place in St. John's Church, in that city, on Sunday, April 14th. The consecratory prelate was the Most Rev. Archbishop Kenrick, assisted by several bishops of the province.

On the Feast of St. Joseph, at the Convent of St. Joseph, Carondelet, there were received by Father Ryan (Bishop elect) five professed sisters and four novices. Among these last was a lady, a convert, and who has not a Catholic relative, unless a recent convert.

On the Feast of the Seven Dolors, at St. Joseph's Convent of Mercy in this city, there was a reception, the description of which we clip from the *St. Louis Republican*.

Miss Margaret Teresa Gallagher, of New Orleans, called in religion Sister M. Francis Borgia, made her religious profession in the Order of Mercy and received the black veil at the hands of Very Rev. P. J. Ryan. Father Staebage of St. Nicholas Church celebrated the Holy Sacrifice, and Father Bordeaux, S. J., preached on the occasion.

DIOCESE OF CHICAGO.

DEATH OF A RELIGIEUSE. — The Reverend Mother Mary Rose Gauthreaux, Superior of the Convent of the Sacred Heart, died at her residence in Chicago, on March 26th, aged 47 years, having been thirty-two years a religieuse and six years a superior. She was well known throughout the country by her associations with the society, and was widely esteemed for her executive talent and gentleness of character.

DIOCESE OF PHILADELPHIA.

A CHANGE. — Brother Oliver, Director of the La Salle College in Philadelphia since its incorporation, has been withdrawn from that position and transferred to San Francisco. The able manner in which he has always directed this young and flourishing institution, joined to the hold which his genial and kindly disposition had gained for him on the affections of his students, were gracefully testified to in the circumstances which surrounded his leave-taking. Addresses were presented to him, in the name of their schoolmates, by two of the senior students, in the presence of the assembled College and several distinguished Brothers, amongst whom were Brother Paulian, President of Manhattan College, New York, Brothers Romuald and John, of St. Michael's Academy, and the Faculty of the College.

DIOCESE OF NEW YORK.**OPENING OF THE CHURCH OF ST. VINCENT FERRER.**

In the formation of the world's history it has become axiomatic that the march of civilization and the spread of the religion of the true God have ever been characterized by a corresponding cultivation of art in its various branches. Hence it was that those periods which were brightest in the existence of the Church were marked by a proficiency in painting, sculpture, music, etc., such as has not been attained in more recent times. Although the converse of this axiom is not necessarily true, still it remains undoubted that art is a choice handmaid of religion, as the efforts of all religionists to identify them amply testify. Not least among those who have won many hearts to the fold, by appealing to them through the medium of art, are the Fathers of the

ORDER OF ST. DOMINIC.

The church they have just completed at the corner of Lexington Avenue and Sixty-sixth Street, may challenge the admiration of all who venture within its walls. It was commenced over four years ago, and, after two years, was so far advanced that the dedication took place. Since that the pastor, Rev. Father Lilly, procured the services of Messrs. Lang & Kinkelen, of Munich, to execute ten fresco paintings on the walls of the interior. This alone cost \$4,500, and painting and decorations were carried on at a further expense of \$12,000. The entire cost of the edifice foots up \$150,000. The basement walls are of stone, the upper ones of brick; but the front is to be cased with brown stone. It is 175 feet long by 75 in width, the main entrance being through the front on Lexington Avenue. The entire structure is purely Gothic, after the school of Overbeck. The twenty windows are of rich stained glass, each being the gift of some devoted member of the congregation. Two thousand persons can be seated within its walls. The altars, the organ, pews, heaters, etc., are of the most approved pattern. A

tall spire projects above the entrance, from which the bell tolling reminds one at a distance of the romantic temple of the Rhine. The attractive feature of the church, however, is

THE FRESCO PAINTINGS.

The largest of these is directly over the main altar, representing the crucifixion. Christ is suspended on the tree, the pious women of Jerusalem weeping at his feet. In the back-ground, the executioners are grouped, and none of the characters are strained or overdrawn. To the left is a picture of the nativity of Jesus, and to the right is a representation of John the Baptist. Then follow ten other paintings. That of the Annunciation possesses a peculiarly graphic expression. Christ in his home at Nazareth is very natural. He is portrayed with a saw in his hand, doing the work of his foster father, and underneath are the words, in Latin: "He was subject to them."

Elsewhere will be found, in this week's issue of *THE GUARDIAN*, the brilliant and masterly discourse delivered by Father Burke, at the opening of the Church of St. Vincent Ferrer, entitled "The Catholic Church, the Mother and Inspiration of Art."

DIOCESE OF MOBILE.**DEATH OF REV. A. CORNETTE, S. J.**

The Mobile *Register* of March 21st announces the death of Father Cornette, at Spring Hill College. The *Register* says:

"The unexpected intelligence of this painful event reached the city as this paper was going to press, and it is our sad duty to lay it before its readers and the many friends and admirers of the deceased."

"Father A. Cornette, of the Society of Jesus, has this morning breathed his last at Spring Hill College, where, for many years, he has occupied the highest position as teacher of mathematics and natural sciences.

"The deceased was a native of Dijon, France, and was—as by him stated to the writer a few days ago in their last intimate interview—about fifty-three years of age. He had entered the Holy Order at an early age, and soon afterward commenced his probationary course for admission in the Jesuit Order, where his great piety, deep learning, and bold spirit, soon opened for him a path to the glorious foreign missions which the Catholic Church so successfully spreads all over the world.

"Repairing to South America, he became there identified with the most celebrated schools and colleges of his order, and improved this opportunity to prosecute his scientific studies and experiments, in which pursuit he soon acquired an European celebrity, and became the regular correspondent of the world-known *Bureau des Longitudes* of Paris, at the head of which the venerable Arago stood for over half a century. In the course of his travels through these picturesque countries, where he met everywhere the foot-prints of Humboldt, Father Cornette wrote, and afterward published, a little volume of scientific notes, which was received with great favor, and had the honor of translation into different languages.

"After nearly twelve years peregrinations amidst the ever recurring revolutions of those ephemeral republics, Father Cornette reached the United States and was soon assigned to professional duties in the highest branches of education.

"Modest, retired, and at the same time of cheerful disposition, Father Cornette soon became identified with the noble and hospitable people of our city, where, in spite of a few spasmodic efforts, the noxious plant of intolerance never can flourish. When the tocsin of war called her children to the field of honor and duty, none could be found warmer and more devoted to the cause of the South than this humble priest; and when the heroic band of survivors of a hundred fights was assigned to the defense of the "last ditch," Father Cornette attached himself to the Louisiana command of the gallant Gibson, and with the late Rev. Father Turgis, the ever to be lamented Dr. Miller, and many other distinguished, pious and devoted clergymen of all denominations, stood out the terrible siege of Spanish Fort, and, with his flock, followed them in their masterly retreat.

"After the war he resumed his post at Spring Hill, and, with the exception of absence for one year in New Orleans, never left his precious and beloved charge till the fatal day of his death. Meanwhile, and with a view to contribute still more generally to the intellectual and moral improvement of the people he loved so well, he volunteered, first in the *Mobile Times*, and then in the *Daily Register*, a series of highly-interesting papers on Meteorology, which were so highly appreciated as to be reproduced in most of the scientific papers of this country and of Europe. Although declining in health, he never abandoned his chair in the college, and it was from exposure while making experiments for the benefit of his pupils that he was overtaken with

the disease which has so fatally terminated. His loss is a severe one to the cause of science and education, to which he had so long been an ornament, while the purity of his life, the sincerity of his faith and the congeniality of his manners will leave in the hearts of those who have known him an everlasting remembrance of his worth, and an everlasting regret at his premature end.

DIOCESE OF ST. PAUL.**BISHOP GRACE ON THE "NECESSITY" OF CATHOLIC SCHOOLS.**

The procession of Irish Catholic Societies, at St. Paul, Minnesota, on St. Patrick's Day, serenaded the Right Rev. Dr. Grace, the accomplished Bishop of St. Paul. The Bishop made a brief and affectionate address, in which he feelingly warned Irish Catholics that, if the music of Erin's Harp is not to die out of the hearts of their children, their "first duty," as Catholics, must be to "build up and sustain" Catholic schools. Here is an extract from Bishop Grace's address, as we find it in the *North-Western Chronicle*:

"As to the schools, which are proposed as the beneficiaries of two of the entertainments this evening, though this object be a good one, still I am sorry it should be thought necessary to have recourse to such measures for the support of the schools. It is mortifying, indeed, to think that our schools should be under a necessity of this kind. Should you not feel it as a reproach to yourselves, as Irish Catholics, that your worthy pastor should be constrained to have recourse to such expedients as these, for the maintenance of schools, for the benefit of your children?

Let us hope, for your own credit as Catholics, that provision will be made for these schools, in such a way that there will be no occasion to depend on St. Patrick's Day celebrations. I trust that you will have this in consideration before the next recurrence of this festival.

Of one thing, beloved friends, you are fully convinced, as I feel sure—that is, of the necessity of these schools, if you expect your children to grow up in the faith you profess. There is but one sentiment on this subject among your bishops and clergy in Ireland, and your bishops and clergy in this country. And far greater in this country than in Ireland is the danger to the faith of your children from exposure to the influences such as prevail in the public schools of this State. It is your right as parents and your duty as Catholics, to oversee and direct the education of your children; you cannot resign that right to the State, nor forego your responsibility to God on account of your children. You know all the value of your Catholic faith, you know what it has cost your fathers to transmit that faith to you; three centuries of wrong and oppression, and persecution, has been the price of the inheritance that has been left to you. Oh! will you expose that inheritance to be lost to your children? And, believe, beloved friends, a danger greater than any that comes from persecution lurks in those schools against which you are cautioned. Yes, if you wish the faith of St. Patrick to be preserved and his memory to be revered by your children, if you wish these annual celebrations to be continued in his and your country's honor, if you desire a National Hall in which the Harp of Erin will not become mute, you will consider it the first duty toward the attainment of these wishes to build up and sustain those schools in which the faith and morals of your children will be guarded and preserved.

Feeling assured that harmony and good will toward each other will prevail in your several entertainments, I thank you again for this honor you have done me.

THE CATHOLIC CHURCH IN ENGLAND.**ARCHBISHOP MANNING'S VIEWS ON CHRISTIAN EDUCATION.**

The second principle we have affirmed is, that the education of Christian children does not, and cannot belong to the jurisdiction of the civil power. The State is incompetent to educate, both in right and in fact. The right of parents over the education of their own offspring is a sacred right of the order of nature. It is derived from the divine law, and limited by the divine law alone. All men acknowledge that to take children away from their parents is an injustice. But to take from them the education of their children, to deprive them of the right to rear and train their offspring, to interpose between parent and child, and to form the mind, the will, and character of children by an instruction and a training contrary to the will and conscience of the parent, is, if possible, a more flagrant wrong, and a more cruel violation of the rights both of parent and child. The parent is the natural guardian of the child, and of its liberty of conscience and will. This is true even in the natural order. The legislation of the heathen world so profoundly re-

cognized these parental rights that it exaggerated them into an absolute power of life, and death, and sale, whereby, in the authority of the father, the rights of the child were utterly destroyed. The State did not venture to claim a right superior to the parent: it has been reserved for Christian States to set up the monstrous claim of educating the children of the people according to its own doctrines and opinions. The education of France for the last seventy years is an example of this exorbitant pretension of the civil power: and the State of France at this time is a commentary on the peril of violating the rights of nature and the liberty of parents. Nature avenges itself with a terrible directness of recoil. The education by Ministers of Public Instruction, through teachers without faith, and in schools separated from the Church, has done its work with a completeness which renders all further demonstration of its odious and perilous character to be needless. And yet it is to this that some men would invite us to descend. In putting forward this assertion of indefeasible parental rights we are not denying to the State the right to protect itself from the dangers which arise from an uneducated population. If parents suffer their children to run wild, to grow up in ignorance and crime, the State has a right, full and sacred, to protect itself against the pestilence and the havoc of its criminal classes. It has a right to punish the parent for neglect of his natural duty, and to compel him to discharge it. Compulsory education, as a penalty on neglect, and a protection against social danger, is undeniably within the competence of the State. But even this does not deprive the parent of his right to choose the kind of education he thinks fit. These principles are fully recognized in the laws of England. When did we ever hear of compulsion in the case of the rich? The most negligent parents are left untouched, except in cases which come before the tribunals of law. And these arise only for the sake of property. The jurisdiction of the Courts in the education of children is a mere accident of the case. The liberty and the rights of the poor are equally sacred. They descend from the same divine laws. They may be touched only in the case of proved neglect; and that, not more to protect the rights of society than to protect the rights of the child.

PERSECUTION OF THE SOVEREIGN PONTIFF.

The Pontifical States are still held by those whom no law of nations could control, no faith of treaties could bind, no claims of long possession deter, no sense of religion restrain. The revenues of the Holy Father have been seized and diverted from their purpose; his private property they have plundered. They have broken, in time of peace, into Rome, and disrowned its monarch and seized its government; their train, in its desolating course, has borne along with it guests, unwonted, indeed, in what has always been so justly termed the Holy City. Immorality, irreligion, heresy and infidelity have set up their chairs of pestilence, without let or hindrance, and all these evils enjoy free scope for their work of darkness, repression being reserved for subjects faithful to their prince, for Catholics true to their conscience, for religious communities, and for religious schools. The Holy Father himself, despoiled, insulted, powerless, is confined to his palace, and compelled to be witness of the manifold distress and oppression of his subjects, and of the terrible desecration of his beloved city. It was a gloomy season, truly, when in the early years of this century, Pius VII spent five years in prison, isolated from every adviser, shut out from all information as to current events, deprived even of pen and ink, surrounded by spies, and so concealed from the world that, for a while, it was ignorant of the place of his retreat. But at that time, the powers of the world, the representatives and depositaries of authority, if weakened and bowed down beneath the hand of the one gigantic oppressor, were not unfaithful, as now, to the principles of right and of justice; they had the will and the wish to deliver the Holy Father—the power only was wanting. It was, moreover, a state of things which visibly could not last. The sole work of one bad and overbearing will, it could but last his time, and, in fact, he outlived all his power, and lived to see his chief and most august victim restored to his place and dignity, unimpaired and unchallenged. Now, however, the representatives of authority and the depositaries of power, forgetful that *all power is from God*, who will demand an account of every use or abuse of it, as well as of a neglect to use it in the cause of right and justice, have abandoned the Vicar of Christ to his fate; like the Pharisees of old, they have at least, by their silence, sanctioned the cry, (Luke xix 14) "We will not have this man to reign over us," thus blindly admitting a principle of revolution, which, ere long, they may find applied to themselves. Moreover, they have extended to the Holy Father and his sacred principedom, that immoral invention of modern statesmen, the law of what is called non-intervention, and in the spirit of that selfish, cowardly and unprincipled law, "they stand by unmoved, sanctioning by their

guilty silence any and every tyranny of might over right, any monstrous oppression of the strong over the weak. Governments thus now-a-days, on principle, ignore all Christian law, and, by special international agreement, the supreme law of charity. Like Cain, doubtless, they are already prepared with their insolent reply, when God shall call for a reckoning: "Am I my brother's keeper?" But have they no fear of the rejoinder? "What hast thou done? The voice of thy brother's blood crieth to Me from the earth," (Gen. iv. 9).

THE CATHOLIC CHURCH IN IRELAND.

DIOCESE OF DUBLIN.

We extract the following passages from a recent Pastoral by his Eminence Cardinal Cullen, Archbishop of Dublin:

Well may we rejoice that, through the intercession of St. Patrick, our Church has ever preserved unsullied the sacred deposit of truth, which, at the bidding of the Vicar of Christ, he bore with him to our shores. In the all holy designs of Providence, this island was for centuries tried in the crucible of affliction; wave after wave of persecution swept over it, destroying the records of its piety and the monuments of its religion. But no fury of the storm could tear from its bosom the cherished treasure of Catholic Faith; and were our Apostle to revisit this scene of his missionary toils, he would find, despite all the efforts of the Evil One, myriads of our people professing the same sacred truths which he preached, practising the virtues which he inculcated, cherishing the spirit of moderation, penance and prayer, which so characterized his earthly career; and he would see their charity and their other virtues displayed and perpetuated in enduring monuments, destined to diffuse the same blessings of religion through generations yet to come. When the lamp of our Faith was lit at the shrines of Rome, the powers of Satan seemed to threaten with destruction that city of God. Italy was invaded by the Huns and Visigoths and Vandals, not unlike the enemies of religion who now render desolate her fair plains. At that time Leo did not fear to confront Attila; and in the Roman Pontiff was found the only mainstay of order and civilization throughout Europe. The same scene has often been renewed in succeeding ages, and, at the present day, the great Pius alone stems the torrent of infidelity and communism which threatens to submerge, once more, the whole world. He alone upholds the great principles of justice and obedience, on which rest the foundations of all society; he alone checks the progress of a wild and revolutionary spirit, threatening the world with destruction; he alone, by his words and his example, maintains the sublime teaching of the Gospel, founded on the humility of the cross. The labors and the sufferings of such a Pontiff have gained for him the admiration and respect of all Christians. We should be considered degenerate children of our fathers if we were not to cling with increased affection to the Church of St. Peter, and were we not most attached and obedient to that glorious Pontiff who, now, as Vicar of Jesus Christ, rules the Church from the chair of St. Peter. Whilst writing these few lines regarding St. Patrick, I cannot forget to remind you of the approaching festival of St. Joseph. This glorious patriarch, the chaste spouse of the Blessed Virgin, the foster-father of our Divine Lord, and His guardian in the weakness of infancy, has been declared, by our Holy Father Pius IX, Protector of the Church of God. In these difficult and disturbed times, it is our duty and our interest to have recourse to his powerful intercession. Let us, then, offer up the approaching novena to him as well as to St. Patrick. Let us implore their united protection for our Church and our country, for our Faith, and for the interests and protection of the rising generation. As St. Patrick blessed the little ones of Ireland, and St. Joseph watched over the infancy of the Saviour of the world, as under the patronage of these two great saints, let us hope that the Catholic children of the present day may grow up in the fear and love of God, preserve and profess that Faith without which it is impossible to please the Creator, and adhere to the Rock of Peter, on which the Church is built, and to that Church out of which there is no salvation. We can never be sufficiently attentive to the education of youth; all parents will have to render a dreadful account of the souls of their children if they allow them to be poisoned with error, or corrupted by immorality; all the pastors of the Church have also a sacred duty to discharge, and they are under a strict obligation of protecting the lambs of the fold against the assaults of rapacious wolves, and of leading them to wholesome pastures. In our days, State education, compulsory education, non-sectarian and mixed education, and other educational plans are freely proffered to youth, and are extolled as being calculated to raise mankind, and to serve as a panacea for all the evils of the world. Do not listen to the promoters of such dangerous systems, or to the false philosophers who wish to make experiments of new-fangled and perverse theories, on the souls of children who have been redeemed by the precious blood of Jesus Christ. Let it be your determination to provide a Catholic education for Catholic children, and to resist every system of instruction which ignores God, banishes Him from the school, neglects His revelations, promotes intellectual pride, and excludes all those safeguards and restraints which are necessary for the regulation and control of the appetites and passions of youth. Trusting that St. Joseph and St. Patrick will watch over the children of Ireland, and protect them from corporeal and spiritual plagues, and humbly invoking the aid of those great saints, I wish you all, dearly beloved brethren, every grace and blessing, through the merits of Jesus Christ.

Your faithful servant, PAUL CARD. CULLEN.

VITALITY OF THE IRISH RACE.

The following is the concluding part of the eloquent sermon preached by the Most Rev. Dr. Leahy, Archbishop of Cashel, in the Metropolitan Church of Dublin, at the consecration of the Rt. Rev. Dr. Moran, Coadjutor Bishop of Ossory.

"The enemies of our religion may point, and have pointed too exultingly, to the loss of millions of our Catholic people as if that were a proof of the decay of Catholicity in Ireland. While we deplore, as one of the greatest national calamities, the loss of millions of our fine people, we are not left without some compensation for the loss, seeing that God, who knows how to draw good from evil, has built them up in other lands into a mighty people, or rather peoples, who, faithful to their country's traditions, have, in every region of the earth to which

they have gone, whether they be found on the banks of the Ohio, or in far-off Australia, or elsewhere, planted churches full of new life, and all in the closest connection with Rome. Not to speak of other churches that have come from the loins of the Mother Church of Ireland, look at the great Catholic Church of America—is it not a living proof of the vitality and fecundity of our Church, with its five and a half millions of Catholic people, seven archbishops, fifty-three bishops, nearly five thousand priests, and two thousand three hundred religious sisters? As for us here at home, after the exhaustion of famine and emigration, we have yet millions to be the seed of a great people, and we thank God that we have no reason to fear for the future of our religion, but the contrary. What do we see to-day? A Cardinal Archbishop consecrating a Catholic Bishop in the metropolis of Ireland in virtue of a mandate from the Holy See. His Eminence represents in his single person the 'potior principiatis,' the paramount authority of Rome and true fidelity of Ireland. The grand ceremony of this day brings before the eyes of the beholders in visible form the union of Rome and Ireland which has endured through every vicissitude from the days of Celestine and Patrick even to the present time. Every word of the ceremonial says, emphatically, 'quis separabit?'"

CATHOLIC CHURCH IN FRANCE.

THE POLICY OF THE FRENCH GOVERNMENT TOWARD THE HOLY SEE.—Monseigneur Dupanloup, Bishop of Orleans, rose in the French Assembly, recently, to open the debate on the Roman question, but immediately yielded to President Thiers, who deprecated a discussion which, he said, could not by any possibility benefit the Holy See. He declared the policy of the government unchanged. The independence of the Holy See was still dear to France, but discussion would seriously embarrass the government without benefiting the Holy Father. Monseigneur Dupanloup followed. Easiliy reconciling the feelings of a Bishop with those of a Frenchman, he comprehended the misfortunes of France. The policy which had been fatal to France had also been fatal to the See of Rome. By a vote of the Assembly, the debate on the Catholic petitions was continued:

CHRISTIAN OBSERVANCE OF THE SABBATH.—As the profanation of the Sabbath has been long one of the crying sins for which infidel, as opposed to Christian France, has for generations stood responsible before the world, it is at once touching and consoling to see the efforts made, even in this irreligious age, by the children of the Church, to restore the Christian observance of the Sabbath in that long-afflicted country. Thus we learn from the *Correspondance de Genève*, that a petition to the Chamber of Deputies is being extensively and rapidly signed by French mothers of families, praying the abolition of all unnecessary public works on Sunday.

THE FIRST ECUMENICAL COUNCIL OF NICE.—A very important discovery has been lately communicated to the Academy of Inscriptions and *Belles Lettres* in Paris. It consists of a copy of the Acts of the First Ecumenical Council of Nice. It is entitled: *Acts of the Holy Council*. Internal evidence shows that it is of no later date than the fourth century. We only possess abridgements of the acts of this preserved in the writing of Gelasius, of Cyzique. The fragments lately discovered are voluminous and important.

CATHOLIC CHURCH IN GERMANY.

THE BISHOP OF ERMELAND.—The fresh attack on the jurisdiction of the Bishop of Ermeland is occasioned by the excommunication of a parish priest at Insterburg, who is also chaplain to the garrison and other Government establishments in the neighborhood, in the exercise of which functions the Government supports him, in spite of the Episcopal sentence. A later telegram informs us that Bishop Namzanowski, the Prussian Chaplain-General, has also deprived this priest of the spiritual charge of the soldiers, and that the Government has issued an official notice that this inhibition is in contravention of its own instructions. The claim of the State is evidently inconsistent with every conceivable theory of Ecclesiastical jurisdiction.

THANKSGIVING SERVICES IN ALSACE-LORRAINE.—From the *Volksblatt* of Munich we learn the following very interesting incident: The Prussian Governor of Alsace-Lorraine sent one of his adjutants to the Bishop of Strasbourg, asking the Bishop to order thanksgiving in his diocese for the 22d of March—the anniversary of the birth of Emperor William. The aged Bishop declined this invitation, and suggested, as one amongst many reasons, that it was much to be feared the people might burn down the churches if such service was held in them. It is unnecessary to add that the thanksgiving services were confined to garrison churches, and Alsace remained quiet.

WHAT ANTI-CATHOLIC GERMANS THINK OF DOLLINGERISM.

While so many Protestant journals are emulously engaged in depicting *en couleur de rose*, for the gratification of their readers, the significance and dimensions of the unfortunate Dollingerite incident, which is apparently called a movement because it makes no progress whatever, it may be instructive to learn something of the views which even the German organs that are most disposed to wish ill to the Church are compelled to express with regard to the complete failure of the little knot of dissidents from the Vatican decrees to produce any sensible disturbance of Catholic faith and unity.

We might encumber our pages with selections from a score of journals. We believe it will be sufficient to take our extracts from two of the most influential and most unflinching representatives of the anti-Catholic press.

There is need for us to describe the character and position of the *Allgemeine Zeitung*. That bitter enemy of Catholicism has already won its reputation. It is the *Allgemeine Zeitung*, however, that publishes, under the heading of *Reflections of a Protestant upon the Munich Old-Catholic Congress*, an *exposé* of the conditions and prospects of Dollingerism, in which it is openly stated that the whole movement is already hopeless. Nowhere does the writer in the *Allgemeine Zeitung* find any ground for better expectations. "With sorrow," he declares, "it must be said, that in spite of the opposition of the Old-Catholics, and of the cold and even hostile attitude of the governments, the dogma of Infallibility is recognized by the Catholic Church as fully as the other dogmas." With regard to the efficacy of state action, that is, persecution, he says that he is "obliged to confess that he is unable to share the hopes of the Old-Catholics." It is not so easy to persecute 12,000,000 of Catholic Germans. "Have not the governments duties toward their subjects who believe the dogma?" Neither can he draw any comfort from the reputed dangerous character of Papal Infallibility considered as a political fact. No doubt, he says, the dogma is very dangerous in principle, and if the Church could be detected in any overt act of treason or sedition, it would, indeed, be a great argument. One substantial example would be worth a dozen theories. Unfortunately, there is not a chance, apparently, of laying hold of the desired commodity, and people will not believe that the dogma is so very wicked when they cannot see that it does them any harm. As a Protestant, also, he cannot understand the conduct of Dollingerites. Why reject Infallibility and accept so many other doctrines which have precisely the same foundation? In fine, he regards it as a dreadful probability that "to the deep grief of all who are interested in freeing the intelligence of German from foreign slavery, the Dollingerites, for sheer lack of vitality, without having achieved one noteworthy result, will yet be driven to lay down their arms."

Still more striking are the revelations and the criticisms which find expression in the *Frankfurter Zeitung*. In this important journal of the most advanced anti-Catholic Liberals of Germany, there is no attempt made to conceal the feelings of amusement and utter aimlessness of this Old-Catholic movement, and have been able to come to no other conclusion than that it will crumble to sand without any result. A mere negative protest is all that binds its representatives together. . . . And even if the Congress commenced to-day were more numerically important than it is, and even if its scientific standard were still higher than its supporters assert, the only possible standpoint that could be assumed with respect to it would be that of a coolly onlooking, critically judging, and now and then laughing (*Stellenweise lachenden Beobachters*).

With reference to the numbers of the public present at the meetings of the Congress, the correspondent we have quoted gives important information: "Cards are issued for the public meetings in the Glass Palace, which entitle the holder to entrance. These cards are a mere contrivance; if few people come, they can be pointed to as restricting entrance; if many people come, then it can be said that there would have been a still greater number but for the limitation imposed by the cards."

Of course, we do not expect that any refutations will teach the press to present really correct reports on such a subject to their readers; it is satisfactory, however, to know that the non-Catholics of the Continent labor under no delusions as to the nature of the unhappy Dr. Dollinger's attempt at schism.

Russia has, according to the recent census of the empire, eight cities of between fifty and one hundred thousand inhabitants, and four of over one hundred thousand inhabitants, viz.: Odessa, 121,000; Warsaw, 180,000; Moscow, 400,000; and St. Petersburg, 662,000 inhabitants.

THERE are, in the German Empire, sixty thousand primary schools, with six million pupils.

'New-Catholics.' According to Catholic principles, by which Catholicism as well as 'Old Catholicism' stands or falls, the Teaching Church, the Episcopate, with the Pope at the head, has alone the right to decide on Catholic truths of faith on the ground of an immediate conduct by the Holy Spirit. *The Infallible Council has decided that the Pope is infallible; whoever wishes, therefore, to be a Catholic Christian, must accept the declaration of the Church directed by the Holy Spirit.*"

It is in this manner that an anti-Catholic writer at once discerns the fundamental fallacy of Dollingerism. "Let us, however, leave," he proceeds, "formal reflections, and consider the individual representatives of the Congress and their tendencies. From the orthodoxy of a Dollinger to the extreme rationalism of a Keller of Aargau, there is not an ecclesiastical shade which is not present at the Council. Let us take Dollinger, on whose name, as on the nucleus of a comet, the whole tail of the Old-Catholic movement depends. A man of seventy-two years will not be untrue to the principles which he has energetically defended throughout his whole life; the man who has written *The Church and the Churches* will be no reformer; the man who has written *The Development of the Lutheran Schism*, and *The Sketch of Luther*, will be no Protestant; and that every one must be convinced who has ever read a sentence of Dollinger's writings. Dollinger is a formal opponent of Infallibility; he would play the part of a sort of 'liberal leaven' within the Church, but a separation from the Church lies not within his intention, as he has not only repeatedly declared, but also proved by the fact that immediately after his excommunication he suspended his priestly functions and thus recognized the validity of the episcopal sentence. With Dollinger stands Michelis, who in the same breath extols with infinite commendation the priesthood and accuses Pope and Bishops, from whom he has his priesthood, collectively and individually of error and heresy. After him comes the jurist Schulte, who makes the question of conscience a question of money-bags, and for 'Old-Catholicism' as yet unborn, already claims the assistance of the policeman's baton. High Church Dr. Overbeck, from Cambridge, wants to unite his English Church with the not-yet-founded 'National Church of Germany.' The Jansenist Bishop of Utrecht wants a place for his Jansenism in the 'Old-Catholic' programme. The Greek Archimandrite Dimitrikopoulos, from Leipsic, wants the help of the State to infuse some life into his dead body. The Protestant parson, Krausfeld, seeks to bring the different confessions into the wide frame of 'Old-Catholicism.'

Thus a tolerably correct image may be formed of the internal confusion of an assembly which proposes to call an Old-Catholic religion into existence!"

Was there ever a more complete exposure?

And it is in this fortuitous assemblage of contradictions that the Protestant press pretends to find a rival and a conqueror of the Church of Christ and of Peter.

The writer in the *Frankfurter Zeitung* repeats the expression of the convictions which the facts have forced upon him: "I have anew convinced myself of the complete want of internal connection and utter aimlessness of this Old-Catholic movement, and have been able to come to no other conclusion than that it will crumble to sand without any result. A mere negative protest is all that binds its representatives together. . . . And even if the Congress commenced to-day were more numerically important than it is, and even if its scientific standard were still higher than its supporters assert, the only possible standpoint that could be assumed with respect to it would be that of a coolly onlooking, critically judging, and now and then laughing (*Stellenweise lachenden Beobachters*)".

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The Catholic Guardian

FRANCIS DILLON EAGAN, Editor.

"WHOSOEVER WILL BE SAVED, BEFORE ALL THINGS IT IS NECESSARY THAT HE HOLD THE CATHOLIC FAITH, WHICH FAITH, EXCEPT EVERY ONE DOETH HOLD ENTIRE AND INVIOLENTE, WITHOUT DOUBT HE SHALL PERISH EVERLASTINGLY. THIS IS THE CATHOLIC FAITH WHICH EXCEPT EVERY ONE BELIEVES FAITHFULLY AND STEADFASTLY, HE CANNOT BE SAVED."—Creed of St. Athanasius.

CALENDAR FOR THE WEEK.

Day of Month	Day of Week	APRIL.	Color.	Office.
21	Su	3d. Sunday after Easter. Patronage of St. Joseph. Spouse, B. V. M.	W.	d m
22	Mo	St. Soter and Caius, M. Vesp. from ch. of foll. com. of prec.	R.	s d
23	Tu	St. George M. Vesp. of foll. com. of prec.	R.	s d
24	We	St. Fidelis of Sigmaringa. Vesp. of foll. com. of R. com. of prec.	R.	s d
25	Th	St. Mark, Evang. (<i>Litanies of Saints.</i>) In 2 Vesp. com. of foll. com. of prec.	R.	dcl
26	Fr	SS. Cletus and Marcellinus, P. M. Vesp. of foll. com. of Prec.	R.	s d
27	Sa	St. Anselm, B. D. (21st). In 2 Vesp. com. of Sund. prec. and St. Vitalis, M.	W.	

SATURDAY, APRIL 20, 1872.

THE VOICE OF THE HOLY FATHER.

"POVIDENCE SEEMS TO HAVE GIVEN, IN OUR DAY, A GREAT MISSION TO THE CATHOLIC PRESS. IT IS FOR IT TO PRESERVE THE PRINCIPLES OF ORDER AND OF FAITH, WHERE THEY STILL PREVAIL, AND TO PROPAGATE THEM WHERE IMPURITY AND COLD INDIFFERENCE HAVE CAUSED THEM TO BE FORGOTTEN." (Letter of Pope Pius IX, in 1851.)

"We urgently beseech of you to assist, with all good will and favor, those men who, animated with spirit and possessed of sufficient learning, are laboring and publishing books and journals for the defense and propagation of Catholic doctrine." (Encyclical of Pope Pius IX, in 1853.)

"Leave nothing untried by which our holy religion and its salutary teaching may more increase in the United States, and unhappy wanderers may return to the safe path." (Letter from Pope Pius IX, to the Prelates of the United States, in 1855.)

A CARD FROM THE ARCHBISHOP.

TO THE REVEREND CLERGY AND LAITY OF THE ARCH-DIOCESE OF SAN FRANCISCO :

Many of you have already learned, no doubt with pleasure, that FRANCIS DILLON EAGAN, for many years a minister of the Protestant Episcopal Church, has lately renounced Protestantism and embraced the Catholic faith. In a public lecture here, he, in eloquent terms, gave his reasons for such a step. DR. EAGAN has resolved to devote all his energies and abilities to the cause of our holy Religion, and to the spread of Catholic doctrine; and to this end he has started a paper, THE CATHOLIC GUARDIAN, to be devoted exclusively to Catholic interests. As its Editor, he proposes to visit the several parishes of the Archdiocese, and expects the co-operation and assistance of the Catholic clergy and laity.

I am sure you will give him a hearty welcome, and render him every assistance in your power to get a large number of subscribers which alone can make the new paper a success.

JOSEPH SAIDOC ALEMANY,
ARCHBISHOP OF SAN FRANCISCO.

ROME IN CHAINS.

THE EVANGELICAL PROPAGANDA IN ITALY.

The Allocution delivered by His Holiness on the 10th of March, which we reproduce in another column, will be read with deep and solemn interests. Although the Holy Father, on previous occasion, addressed, in most forcible and eloquent terms, delegations from several Roman parishes, as well as large delegations from the German Societies of Catholic working-men—those stalwart Gesellens-Verein of the Teutonic Fatherland, who, in ardent zeal and loyalty to the Holy See, vie with their compatriots at Baltimore, Cincinnati, and New Orleans—the latest Allocution pronounced by the Sovereign Pontiff may, to our thinking, be deemed incomparably the most memorable. While, with countenance irradiated with paternal love and transfigured with the immortal grandeur of his theme, and with lips touched by holy fire, the Vicar of Christ formerly dwelt upon serene truths made visible in beauty, his Holiness now recalls, in accents never to be forgotten, the stirring history of 1848, and the confused rhapsody of events that marked the first days of his Pontificate. If, in words that will live forever, Pius IX has oftentimes held up to the execration of mankind the abomination, impurity and shame attendant upon the Sub-Alpine invasion of the States of the Church in 1870—surpassing in atrocity the inroads of the Goths, Ostrogoths, Huns and Lombards of former ages—many of whom, unlike the Piedmontese robbers of

our time, found their conversion in the Eternal City—the most recent utterances of his Holiness reveal, with calm, majestic dignity, a magnanimity without a parallel in history, save, indeed, in the glorious annals of the "august dynasty" of Pontifical Rome. Nor is it without significance that the words of the Pope-King were evoked by the address of the parish priest of Santa Maria del Popolo—"the Mother of God and our Mother, Help of Christians, Refuge of sinners, Destroyer of heresies and of all errors." It should be remembered that at a time when the name of Pio Nono was on every lip, and when the personal popularity of the Sovereign-Pontiff was unbounded among all who spoke the beautiful language of Dante, whether in the Old World or the New, his Holiness was proffered the supreme rule of Italy. *Mindful of the treaty stipulations of the Papal States with the kingdoms of the Two Sicilies and of Sardinia, as well as with the other sovereign principalities of the Peninsula;* the Pope declined to enter upon the project forcibly pressed upon his acceptance. The reply of his Holiness was, that he wished to preserve his own rights, and he had no desire to violate the rights of others. Unlike his spoliators, the Sovereign-Pontiff could not authorize robbery and usurpation. In favor of the proposed arrangement that would have made his Holiness President of the Italian Confederacy, were the recognized leaders of public opinion in the Peninsula, Alessandro Manzoni—the Martinez de la Rosa of his country—and the late Marquis d'Azeglio who, at one time, was to Italy what Donoso Cortez, Marquis de Valdegamas, was to Spain, the most distinguished publicist of his native land. Unlike, however, the illustrious Spaniard, d'Azeglio fell away, in later years, and became the ally of Liberalism.

The allegation urged in certain journals in this country, that the Roman people have hailed with joy the dethronement and imprisonment of their illustrious sovereign is disproved by the accounts that reach us by every mail from Europe. "The Roman people," said the Holy Father on a late occasion, "have not belied their character, founded as it is upon the Catholic faith, upon respect for authority, and upon love for the Holy See. I am rejoiced anew at this, and I pray to God with all heart that He may confirm on high the work He has done. *Confirmet hoc Deus quod operatus est in nobis.* Yes, I hope he may confirm all the Roman people in these sentiments of faith and love so that they may persevere, to the end, in the profession of these sentiments without regarding human respect."

The *Osservatore Romano*, in publishing the Allocution of the 10th of March, mentions that its delivery was at times interrupted by protests of loyal devotion, the people finally saluting the Pope-King with the warmest and most enthusiastic acclamations. Americans, indeed, who judge the Roman people by a few unworthy Italians in New York, San Francisco and other cities, know nothing of the population of the States of the Church. The Holy Father himself has, in his touching discourse to the Roman preachers at the beginning of the Lenten Season, attested the Catholic loyalty of Italy in these words: "God, who destined Rome to be the centre of religion, has more than once permitted that it, with Italy, should be invaded, because it was more capable of resisting evil, and of preserving the deposit of the faith intact." All Rome, we hear, without surprise, throngs the Pontifical prison-house; and the holy prisoner of the Vatican is still the pride and glory of his subjects. If, as we have had occasion to indicate in THE GUARDIAN, the efforts of Evangelical Proselytism have proved vain in the Catholic Kingdom beyond the Pyrenees, a like *fiasco* has blackened the Protestant horizon beneath the sunny skies of Italy. In both countries, the munificent patrons of heresy have been of foreign birth. And, to-day, heresy, in Italy, finds its chief native representatives in degraded priests like Gavazzi, (ex-Barnabite) Sciarilli, (ex-Franciscan) and Ribetti (ex-Augustinian). It is not, we believe, generally known in this country that Gavazzi, who, to our thinking, is, in the walks of rhetoric and theology what his friend Garibaldi is in those of statesmanship and war, found his first patroness in the person of the Duchess of Sutherland, an English peeress of strong Evangelical propensities, under whose auspices he made his *début* many years ago as an anti-Catholic lecturer, at Exeter Hall, in London. (That British "Evangelicals" are not squeamish in their tastes, the favor accorded in the Anglo-Saxon world to the apostate priest Achilli, whose hideous career evoked the withering invective of Dr. Newman, sufficiently testifies.) Those who, like the present writer, can recall the events of some twenty years ago, in London, will remember, with mingled emotions, the Gavazzi *furore* of that period. For a time it fairly eclipsed that of Jenny Lind, then in the zenith of her fame. The ex-Barnabite, it was shrewdly suspected, was brought forward by Evangelical gentry as a rival attraction to the eminent preacher, Father de Ravignan, of the Society of Jesus, whose Conferences in her Britannic Majesty's Concert Rooms, Han-

over Square, had caused no small consternation in Low-Church circles. How oddly did the wintry splendor of style and severe saintly morality that marked the eloquence of the great Jesuit Father, contrast with the tawdry, turgid *coups de théâtre* and spangled harlequin like pantomime of Gavazzi! And now, after the lapse of many years, the wretched apostate and his two associates—the mean tools and sordid agents of British Evangelism—find their only supporters in foreigners, drunk with unholly fanaticism and filled with a burning hatred of the Holy See. We would, we fear, be wanting in respect to the doctrine of Woman's Rights if we failed to notice, however briefly, the Apostolic labors of a fair oracle of "Evangelical" circles in the Eternal City, Mrs. Bliss Gould, who has recently published a pamphlet entitled "Italo-American Schools," which has been treated with but scanty favor in the London *Crusader* and other journals, and whose indecent caricatures of the religious and social life of Rome have very often disgraced the Corinthian columns of the New York *Evening Post*. Mrs. Bliss Gould's only excuse is gross ignorance of the subject whereon she writes. To be sure, if ignorance is Bliss—and, just now, Go(u)d—tis folly to be wise.

That "The Lord God, Sovereign of the world, will protect His Church," all Catholics firmly believe, with the Holy Father. "In truth," in the language addressed by his Holiness, on the 25th of January, 1872, to the delegates of the Catholic Committee, whereof a respected citizen of San Francisco—representing the United States—was a member, "the Church is militant; She has to combat, and she will combat."

* * * * *

The Church will do of herself. (*La Chiesa fara de se.*) The Church will be able, and the Church will do it.

WEAKNESS OF FALSEHOOD.

THE CAUSES THAT LED TO THE MASSACRE OF SAINT BARTHOLOMEW.

[Concluded.]

But we must not permit our "smiling" historian to carry us along too fast. At the siege of Orleans, February 24, 1862, the Duke of Guise, the great leader of the Catholic party, was, at the instigation of Coligny, assassinated. This act had more bearing, perhaps, on the massacre of St. Bartholomew, nine years later, than any other act. Guise's son witnessed the death of his father, and, being satisfied of Coligny's complicity in it, he swore vengeance on the instigator of the murder. Henry White, a recent Protestant historian of the "Religious Wars of Charles IX," undertaking to excuse the Huguenot leader, says:

This leaves no doubt that Coligny assisted, if he did not consent to the crime. He was not unwilling to profit by it, though he would do nothing to further it. This may diminish the lofty pedestal on which some writers have placed the Protestant hero; but he was a man and had all a man's failings, though he may have controlled them by his religious principles. *Nor was assassination considered at all cowardly, or disgraceful in these days;* not more so than killing a man in a duel was, until very recently, among us.

We offer no apology for quoting, here, the opinion of Ranke, a celebrated Protestant historian, concerning the Duke of Guise, one of the greatest, even, among the great generals France has produced:

In himself, this gallant soldier was not disposed to deeds of violence. He is represented as of rather a quiet, and even phlegmatic temperament; he was praised for the mildness he exhibited towards conquered enemies, and for the self-control with which he sought to satisfy any injustice that might have been committed; and was thought to know, in a superior degree, the duties of man to man, and what became them.

We will not undertake to trace the events of the civil war down to the year 1570. The most extreme cruelty was practiced on both sides; but it is not denied that the King and his ministers were at all times anxious for a peace on the basis of religious toleration for all. But the Huguenots had started out to "reform" the Church, and would not, until completely defeated, desist.

As soon as he laid down his arms, the Admiral Coligny was taken into the confidence of the young King. This was certainly an extraordinary degree of magnanimity. Indeed, so great was his influence that Catharine became fearful of losing favor entirely, and hence she sought his destruction. The young Duke of Guise was not backward in forwarding any scheme to be revenged on the real murderer of his father. As we have seen in former papers, the marriage of Henry, the young King of Navarre—the nominal head of the Huguenot party—with Charles' sister, brought to Paris a great many Protestants. The Admiral seemed to have complete control of the King; Catharine, or Guise, or perhaps both of them, instigated his assassination. And his defenders, as we have seen above, held that assassination was no great crime in those days. He was shot and slightly wounded. Charles IX became very much enraged, and swore that the instigators should suffer. As a natural consequence, too, there was great commotion and

loud threats among the Huguenots in Paris. The instigators of the attempted assassination had to do something to avert the anger of the King. It was easy to pick up threats enough, made by the excited Huguenots, to make the appearance of a conspiracy to seize the King and Paris, or, at least, to renew the civil war of which Charles had grown so tired. A council was held at which this was shown to be the case. This was rendered easy, by the numerous other plots these same Huguenot leaders had been guilty of. Prompt action was urged. Charles consented to give the order, but, in the bitterness of his feelings at the idea of another civil war, he said, "kill them all; don't leave a Huguenot to reproach me." Catharine and the young Duke of Guise managed the rest. The officers were made to believe that a deep plot had been discovered, and urged to take prompt means to defeat it. At the appointed time the slaughter commenced, and men appointed for the purpose rode through the streets, calling on the people to rise and slay the Huguenots who had been detected in a plot to assassinate the King and Court. Remembering the bloody scenes of the past few years, the desecration of their churches, and all the horrors and sacrileges the Huguenot party had been guilty of, is it any wonder that the people—especially the excitable French people—became wild with the delirium of excitement?

It is not charged that any of the Catholic clergy were in this council. It is not shown that any of them were cognizant of the plot. It is shown, however, that many of the clergy, both in Paris and the provinces, did all in their power to protect the unfortunate Huguenots, and saved many lives. Those who talk wild on the subject assert that it was an understood plan, for a long while, and had the sanction of the Pope, to strike this blow and thus rid France of Protestantism forever. Our author, Mr. Smiles, unwittingly, no doubt, furnishes proof that the Pope knew nothing of it, or would not further it if he did. He says that the Pope was appealed to grant a dispensation, permitting the marriage of Henry of Navarre to the Princess Margarete, but that he absolutely refused to do so. If he had been a party to any plot to get the Protestants all in Paris, for the purpose of having them massacred, he would have done anything to further that object. The granting of a dispensation for a Protestant to marry a Catholic would have been a small matter in the carrying out of such a plot.

The people on either side were, without doubt, in earnest in religious matters. They had firm convictions, and, as we have before remarked, did not like to see contrary ideas successful. The leaders, with the exception, perhaps, of the Duke of Guise, do not seem to have been much concerned about religion. Anthony of Navarre traded off his religion for a commission in the army; Henry forswore his for the crown; the Admiral de Coligny wavered long before he took sides. It is not at all probable that a single one of the Protestant leaders would have been on that side of the question had it not been for enmity to, or jealousy of, the House of Lorraine, or if they could have stood in the place occupied by the Duke of Guise. Mr. Smiles came near hitting it when he said, "The wavers and waiters on fortune at once arrayed themselves on the side of the strong," or what they considered would be the strong side.

It was, in short, a struggle for power between the House of Lorraine, its friends and adherents, and the Princes of Navarre, their friends and adherents, with Catharine sometimes turning the scale in one direction and sometimes in another. The people were in terrible earnest, but their passions were aroused and used for their own destruction. Saint Bartholomew was not the only massacre of non-combatants in cold blood, nor were the Protestants the only sufferers. It would be hard to tell which party lost the most, in this way, during the civil wars. But that the Church was responsible, in the smallest degree, for the massacre, cannot for a moment be maintained.

[Communicated.]

ENTERTAINMENT FOR THE BENEFIT OF THE CHURCH OF THE HOLY CROSS.

The young men of the Church of the Holy Cross, Lone Mountain, gave, on the evening of April 12th, a very pleasant literary and musical entertainment at their hall. The programme had been arranged with great taste, and the exercises consisted of an address, subject, "Irish Poetry," by Major Black, one of the heroes of the late war, who exhibited the Irish virtue of eloquence, so generally the accompaniment of bravery (he might, however, have been good natured enough to let Davis alone, mediocre though he be as a poet); a solo by Miss Mary Lawten, "Erin shall be Free," rendered with great feeling, and evidencing the possession by the young lady, of a splendid voice and great talent; another solo by Miss Josephine Delaney, of the church choir, who sang "Bright Eyes Watch for Thee," with great effect; a duet, by Mr. Talbot and Miss Delaney, "I know a bank, etc."

a recitation by Mr. Nolan, "Nellie Muldoon;" a recitation by Mr. Talbot, "Wolsey to Cromwell;" and lastly, "The Harp that once through Tara's Hall's" by Mr. Egan, the efficient leader of the choir.

The energy displayed by Father Lagan in building up so genial and prosperous a congregation as displayed by the respectable appearance of the older portion and the tidy and happy look of the children, deserves the applause and encouragement of every citizen. It is in such triumphs of refinement and recreation as are won in this way, that the success of our City exists more than in mere contests for personal ends. The young men should be proud of their effort and encouraged to similar endeavors.

Reviews.

COMPLETE ROSARY BOOK. London: Richardson & Son.

This is a new edition of an excellent work. Published with the approbation of his Grace the Archbishop of Westminster, it contains the Dominican beads and white scapular, Mysteries of the holy Rosary, the prayers, virtues, indulgences and the "perpetual Rosary," commonly called "Our Lady's Guard of Honor." Those who are disposed to neglect the devotion of the Holy Rosary should bear in mind that, in the revelation thereof to the saintly glory of the princely house of Guzman, our Blessed Lady said, "*Thou shalt inform my people that it is a devotion most acceptable to my Son and to me.*" The Rosary, it has been truly said, is alike adapted to the learned and the ignorant, nor can it be slighted without irreverence. For sale by H. C. Bateman, Importer of Catholic books, etc., etc., 203 Kearny Street, corner of Sutter.

SERMONS BY FATHERS OF THE SOCIETY OF JESUS.

This volume, the second of the series of Sermons by the Jesuit Fathers, is entirely by Father Harper, and is dedicated by him to the Very Rev. Dr. Newman. It consists of two courses of sermons: the first on "Modern Principles," preached in the Advent and Christmas of 1866, at St. John's Cathedral, Salford, and the second, entitled "God, the True, the Good, the Beautiful," preached at Farm Street during the summer of 1869. The first course opens with a sermon on "The Last Winter of the World," and closes with one on "The Christmas Cradle, the Refuge of Kings and People," and, throughout the course, the lessons of the Advent and Nativity are applied as a corrective to the principles which govern the world in our own day. In the second course, the sermons, entitled "God, the Foundation of Philosophy," "God, the sole Basis of Moral Philosophy," and "God, the only Beautiful and the Foundation of Esthetic," are very especially worthy of an attentive perusal, as directed against errors which are constantly propounded, and have obtained an extensive acceptance among men of the present generation.

It would require far more space than we, unfortunately, have at our disposal, to deal, in anything like an exhaustive manner, with a volume which covers an extensive range of thought. We cannot, however, refrain from extracting a few passages, as specimens of F. Harper's lucid and eloquent treatment. These, for instance, on freeknowledge and freewill, from the sermon entitled "God and Truth":

But still the great difficulty remains, that the act of the freewill of the creature is reflected in the Divine essence before, in the measure of time, that act has been elicited, and while, consequently, the will has its full liberty of choice. I, therefore, lay before you another principle of great importance in the consideration of these and similar questions. Time measures the life of the created, contingent being. It is, as a German writer has beautifully expressed it, *articulated eternity*. The eternity of God knows no measure. It has no past, no future. It is unarticulated. It is an immutable now. When we speak, therefore, of God's foreknowledge, we are using a phrase which is imperfect, and is liable to be misunderstood. We employ the word, because we cannot conceive of realities, except in time. We apply our own measure to the life of God. But our future is His present. I will try my best to illustrate my meaning.

There is a crowd of men passing in succession along a far-stretching road. The road is divided by a river; but its parts are connected by a bridge thrown over the stream. Many of the travelers have not reached the bridge; a goodly host has passed far beyond it. About half-way, by the roadside, there is a lofty hill, and one on its summit. He sees the last and the first; for his glance commands the whole road. The bridge is the present, which divides the past from the future. Neither past nor present sees on to the future; but there is One upon His holy hill who sees, at a glance, the whole pathway of time. But the passengers walk not because he watches them; rather because they are walking. He sees them so.—Pp. 190-91.

If it should be required of me to explain how it is that God can know the determinations of our freewill which are only conditionally future, but which—as in the instance just given—are never, in fact, verified, I must remind you of the limited means of human reason. It cannot grasp all the fulness of the Infinite, and its ideas about Him are mainly derivative from the creature. Yet an answer to the difficulty can, under such limitations, be given. I cannot for one moment admit, with some, that such truths are present to the Divine wisdom, because of the intimate

knowledge which God has of the nature and disposition of each human will, and, in that knowledge, the knowledge also of the contingent determination of each under every possible combination of circumstances. My reason is, that such an answer supposes our free choice to be infallibly determined by external conjecture; and, in such hypothesis, free choice ceases to be free choice. The great difficulty, however, consists precisely in this, viz.: How God can know what the freewill of man would choose if placed in certain circumstances, when it will never, as a fact, have occasion to make the election. How can he know what never is to be? The solution just given may account for conjecture, but not for science. I answer, then, that God is determined to the knowledge of these contingently future acts of the created will, because His infinitely perfect nature is representative of all truth, and, consequently, of these truths also. For it is true from all eternity, that if such a will were placed in such circumstances, it would choose in such a direction, and no other; not because it would be obliged to do so, but simply because, as a fact, it would so choose. It is, therefore, a truth; and, consequently, is represented in the Divine essence, and comprehended therein by the Divine wisdom. —Pp. 192-193.

And take the following, on the rejection of the doctrine of final causes, and the practical result, to society, of the negation of God on which that rejection is based.

This new philosophy, which has gained so much attention in England and, unfortunately, claims as its authors, or advocates, men of ability and masters of style, has determined, in its supposed strength, to eliminate the idea of God from the cycle of knowledge. "If there be a God," say these writers, "He is the Unknowable and the Unknown." He cannot, therefore, solve for us the mystery of life; neither can He take His place among the accepted facts of Philosophy. But then there is this mysterious freedom of the human will. How is the phenomenon to be explained? Electricity, galvanism, magnetism, vital force, none of these will serve our turn. Deny its existence, and the Gordian knot is cut.—P. 313.

"Away then with free-will," say the hierophants of this new school, "it is a mere figment, the creation of educated prejudice and of astute priesthood. It exists only in name." What remains? Well, the human will. But what is that? Why, a higher form of force, an evolution of animal magnetism, anything but a spiritual faculty. It acts like other physical, or rather material forces, and is subject to precisely the same laws; so that its existence is only the noblest form of evolution at present attained, and a special fact in the great process of natural selections. But then, with the loss of free-will all morality follows in its train. These writers are prepared to accept the consequences. One of them does not scruple to write, "I am told that if I elect to murder, I am conscious that I could have elected to abstain; but am I conscious that I could have abstained if my aversion to the crime, and my dread of its consequences, had been weaker than the temptation?" I therefore dispute, altogether, that we are conscious of being able to act in opposition to the strongest present desire or aversion. The difference between a bad and a good man is not that the latter acts in opposition to his strongest desires; it is that his desire to do right, and his aversion to do wrong, are strong enough to overcome, and, in case of perfect virtue, to silence any other desire or aversion which may conflict with them." There is a sense, of course, in which the last sentence may claim our assent; for habits long acquired give such strength to the will, or what the writer calls, ambiguously enough, desire, that it is all but incapacitated from moving in a contrary direction. But habits are the result of free-will; and this is evidently not the meaning of the writer's words. He is, therefore, guilty of what looks very much like a contradiction when he uses the phrase, "*a bad and a good man.*" For, if his hypothesis be true, there can be no such things as moral goodness or moral evil. All reward and punishment are so many acts of injustice. Laws are a farce; for they essay to act against the inevitable, and to establish an obligation where there is no liberty of choice. —Pp. 314-315.

I now go on to affirm that, if God be excluded from the domain of Philosophy, we must necessarily reject the doctrine of final causes.—P. 315.

Man's ethical development is buried; and that last ark of refuge for a dying civilization, the spirit of the family, is destroyed. The sanctity of marriage has no God to defend it in the courts of modern thought; and it must yield to the lawless demands of human passion. Parental authority is at a discount; and the boy in jacket is ready to teach his father a fresh lesson out of the Gospel of independence. Women, too, contemptuous of Apostolic order, desert their legitimate place in the great family of man, and strive, with a shameless effrontery, to unsex themselves—hiding under a masculine fancy dress that weakness which is their strength. The change has begun; and the family is gradually yielding up its dearest right into the hands of the State. Thus are we relapsing, after nearly two thousand years' experience of brighter day, into the worst and most degrading errors of Paganism.

And what have we to say of political life? Can there be any stability for States and Governments in such a moral chaos? Look at the programme of our most advanced Communists. They are not, remember, a small, isolated band of unpractical enthusiasts. They did their work in Paris, and they did it well, and, what is more, they are ready to do the same, whenever, and wherever, they get a chance. And what, according to their own profession, is their aim? The destruction of every altar, and of every throne; the eradication of all aristocracies, war *a l'outrance* against capital, the subversion of marriage, the apotheosis of manual labor, massacre of rulers and governors, enthronement of the ruled and governed. And this is your work, you short-sighted sophists of our day. You have furnished the premises, and the natural logic of the masses has soon found its way to the conclusion. On you rests the responsibility; you are accountable, before God, for all the crimes, and bloodshed, and lawlessness of that revolution which already darkens the horizon. If you will not learn the lesson before, then, at least, your own calamities, and the misfortunes of those who are nearest and dearest to you, will teach you that without God morality is a mere dream, the family a chimera, government an impossibility.—Pp. 323-24.

We ought, perhaps, to apologise for the length of the extracts, which leave little room for comment, but the excellence of the matter must be our excuse.

The whole volume deserves to be carefully read, as does everything that F. Harper writes, and we are very glad to welcome this fresh contribution from the pen to which we already owe the masterly reply to Dr. Pusey's *Eirenicon*.—London Tablet.

PRINCE OTHO, of Bavaria, the only brother and heir of King Louis II, is hopelessly insane.

ROME—ALLOCATION OF HIS HOLINESS THE POPE.

The health of the Holy Father is remarkably good. On Sunday, the 10th inst., his holiness received a deputation of 5,000 Romans from three of the city parishes, and delivered to them the following Allocution:

"See now how God sends a fresh assistance to His Vicar, in order that he may the better support the trials which God Himself permits, that he may give a new force to his arm, a new energy to his heart, against the opposition of the impious and the assault of hell.

"You refer in your address, to what the Church offers, to-day, for our meditations in the Holy Gospel—the miracle of the multiplying of the loaves, done, as you know, by the hands of Jesus Christ. The loaves and the fishes were multiplied in the hands of Jesus Christ so as to satisfy 5,000 persons and afterward to fill twelve baskets. Jesus provided in this way for the wants of the famished crowd, which, through love, followed Him, careless of refreshment, and knocked up with the fatigue of their journey.

"This particular circumstance recalls to my mind the first days of my Pontificate. Crowds came to honor the Pope, to cheer him, to offer to him the tribute of their affection, with complete cordiality. Alas! these crowds were not like those in the wilderness, fed by Jesus Christ, and when no infernal hand came near to bribe. Those who came at that time, I am well persuaded, came in good faith; but, from that time, from the lowest depths of hell, the means of overturning the world were sought for. And while those demonstrations went on multiplying far too much; while I counseled, ordered, wished every one to return to his domestic occupations, the watch-word of hell was this: Agitate, agitate continually; in this time of trouble we can carry out our designs.

"This agitation has been the beginning of all our misfortunes; and the culpable and fallacious promises which the agitators made in secret were entirely different from the deeds which they were preparing for.

"It was in 1848, in this very place whither I have come to celebrate the solemnities of Holy Week, that one evening some men, members of a certain committee, presented themselves to me. They said that they were sent by 'Tizio' and 'Cao,' persons whom it is not fitting to name here. These men offered to the Pope the presidency of I know not what form of Italian Government; but, naturally, the Pope immediately answered that his right was to keep what God had given him, but not to injure the rights of others, or to violate the principles of justice. After such an answer, they all left, perceiving that it was useless to repeat their request.

"Let us return to the Apostles.

"After they had distributed the loaves and had seen such proof of the love borne by the multitude toward their Divine Master, Jesus Christ gave them a command. Go, said He to them, to the sea-shore; get on board your boats and put off. Thus Jesus Christ was able to send each away in peace to his city, and to his house. And, certainly, Jesus Christ was well worthy to be obeyed; His Vicar was not obeyed in the circumstances which I have just called to your remembrance.

"The Apostles then repaired to the sea-shore. Night came on; they embarked in their little vessels and advanced over the waves. A while after, the wind blew with such fury that they had great difficulty in steering their vessels. And, whilst exhausted by fatigue they trembled under the gale, they beheld, afar off, Jesus Christ walking on the waves, and they were afraid that it was a spirit.

"But St. Peter, ever full of affection and love for Our Lord, cried out, 'Oh! if Thou art our Divine Master, command me to come to Thee on the water, and I will come down out of the ship.' And Jesus Christ said to him: 'Come down.' And St. Peter, with that readiness which was manifested in all his actions, came down upon the water; but, by degrees, he felt his feet failing him, and turning to Jesus, full of confidence and of terror, said, 'O, my Jesus, save me, for I perish.' And our Lord, taking him by the hand, said, '*modico fidei quare dubitasti?*' Fear not, let no doubt shake thy faith.

"Ah! my dear children, we all also walk on an uncertain element, and to-day our feet give way because, not the west nor the north winds, but the gusts of hell are blowing, seeking to overwhelm the Vicar of Jesus Christ, and together with him so many millions of good Catholics spread over the face of the earth; they would bury them in the depths of the sea. We ought, then, more than ever to keep ourselves firm and constant, and, as you are doing, to turn ourselves to Jesus Christ, crying,

Domine salva nos, perimus. Let your voices resound beneath the roofs of the churches; let them be heard in your homes, and often, often call upon the Lord and say: *Salva nos.* Yes, the tempest surrounds us on all sides; on one side they are

laboring to corrupt our youth by false instruction; on the other, they are profaning sacred images and outraging God's ministers; they are endeavoring, as I have said to you, to destroy the Church, if it were possible. Let us, then, turn to God, and let us say to Him: *Salva nos, perimus.*

"And, in the presence of such a warfare, they have the effrontery to say: I read it a short time ago, that after 18 months of an unjust possession of Rome, everything is quiet; that the two Powers may be seen there to walk in concord without the least difficulty; that they can walk in perfect union. That is false, false in every point. It is to add to outrage a base mockery.

"I leave you now, as I do not wish to be too long, and you might become a little tired; but I cannot leave you without giving you the Apostolical Benediction.

"In these days of the Passion of Our Lord, I turn to Jesus Christ, and I find Him on the road to Calvary, carrying His Cross, and I pray Him to look with pity upon us.

"Ah! my Jesus, I beseech Thee, engrave Thy likeness in each one of these souls, as Thou didst of old upon the handkerchief of Veronica: not indeed materially, we do not deserve it, but engrave it in our hearts, so that Thy remembrance being always present to us, we may be able to draw from the source of all power the energy to fight the battles which, with Thy permission, we have to undergo.

"I recommend to you, also, those who unjustly govern us (*che ingiustamente ci reggono.*) I say to them: They wish to govern us, they wish to be the Government, and they know not how to hold in their hands the balance of justice; they wish to govern, and they do not punish vice. Far from that, they exalt it, whilst they oppress virtue and faith.

"Oh, my Jesus, as Thou didst bless the women who accompanied Thee, bless this multitude which surrounds me, who praise Thee, who love Thee, who ardently desire Thy holy Benediction. Bless them in their possessions for which they may suffer even to their lives; bless them, above all, in their souls, so that they may preserve Thy grace, their most precious treasure. Bless their families, and grant that this Benediction may be extended over all the capital city of the Catholic world, which is this day reduced to a state so deserving of pity. Bless all the millions of Catholics upon the earth, who everywhere unite to address to Thee their prayers, to sing Thy praise, to beseech Thee to make the plague to cease, to give us peace, quietness and concord. *Benedictio Dei, etc.*"

IRELAND'S FIDELITY TO THE CHRISTIAN FAITH.

His Grace, the Most Rev. Dr. Manning, Archbishop of Westminster, preached at High Mass on St. Patrick's Day, to a very large congregation assembled in St. Patrick's Church, London, having chosen for his text the words, "Be faithful unto death, and I will give thee a crown of life." The preacher pointed out their applicability to Ireland's Patron Saint. To whom (said the Archbishop) was this promise ever fulfilled in a more glorious manner than to St. Patrick, the Apostle and Patron Saint of Ireland; who, from the day of his conversion, at the age of 17, to the end of a very long life, toiled without ceasing, and shone like a burning light, till his words illuminated all Ireland, and she became part of the Church of Christ? It is recorded that God promised St. Patrick that he would never lose the people of Ireland, but that they would be faithful and would win a crown. This is the great glory of St. Patrick. For Ireland has been faithful to his teaching, and she is faithful Ireland even to the present day. Through all her sorrows and all her sufferings a crown of light has shone over her, and amidst her tears she has been, as a nation, true to the Christian faith. All the world over this day, is a feast of joy and gladness to the children of Ireland. Since the days of the first apostles no saint has received such wide-spread veneration. Not only is this day observed in Ireland, but it is also kept in England, Scotland, Canada, the great American States, Australia, India, Africa, and even in the most distant islands of the ocean. Ireland's sons and daughters, priests and nuns, bishops of the Church, and millions of the laity raise their voices and their hearts to-day throughout the world, in gratitude for the gift of faith.

A very singular coincidence is, that the Emperor Alexander I, while out bear-hunting, came near losing his life in consequence of an attack made on him by a furious bear, on the very day when his son Alexis was in imminent danger of being killed by a buffalo on our western prairies.

A RUSSIAN printer has invented a type-setting machine which, the St. Petersburg papers assert, far surpasses all similar machines that have hitherto been produced. It sets in an hour thirty thousand letters; it costs five thousand rubles, and one thousand letters set thereby cost only five cents.

Spirit of the Press.**THE GERM OF MODERN LEGISLATION.**

The Church triumphed over the barbarian heart, subdued it to the cross of Christ, and trained it to love of religion and morality. Once this conquest was effected, she began the other works of a civilizer—the foundation of the political institute and the introduction into society of learning and culture. Her councils became the legislatures of Europe. Thus the Councils of Toledo were not only the spiritual courts, but also the national assemblies of Spain. The same direct action of the Church in political affairs was exercised in all the continental nations, down to a late period in the middle ages. The head of the Church became head of political society. The Pope was unanimously chosen supreme ruler of Europe. This position was conferred upon him from the time of the conversion of the barbarians to Christianity. Even before that period he checked their savage fury by the simple power of his sacred character and presence. He seemed to them a superior being, so noble and so gracious was his bearing. He was the embodiment of the majesty of the Christian priesthood, an order which awakened, even in their rough hearts, admiration and reverence. The Sovereign Pontiff of Christianity appeared to be "hedged about by a divinity" that awed them. Thus, like Alexander in the presence of the Jewish High Priest, Attila humbled himself before Pope Leo. As soon as they were converted and their hearts opened to gentle Christian influences, the Popes taught their untutored minds to look above and beyond brute force and stalwart strength, as necessary conditions and concomitants of their chief's sovereignty. In this lesson lies the germ of modern legislation—the supremacy of the law, independently of its penal sanctions. This relation of the Pope with them extended and increased with time, and prepared the way for that controlling civil power and influence which he exercised throughout the mediæval era. He had an authoritative voice in the council of nations. Law and legislation were in the hands of the bishops, and the best evidence of their competency, as law-givers, is that the great codes in accordance with whose dictates justice is administered in our modern courts, are from the inspiration and pen of the Church, in the person of her prelates and doctors, assembled in the legislative halls of mediæval Europe. The common law of England, which also prevails in most of our States, is, in its leading features and spirit, her work, as Blackstone and Spelman admit. It was she that preserved and corrected the Roman civil law, the Justinian code, and almost all the treasures of ancient jurisprudence. —*Philadelphia Catholic Record.*

THE ENEMIES OF BRITISH POWER IN ASIA.

The Wahabees are the Puritans of Islamism. Other Mohammedans have chosen to forget that precept of the Koran which offers the alternative of subjection, or the sword to the nations of the world. Other Mohammedans have learned to fear the power of Christian civilization, and have even been led to imitate some of the usages which they beheld prevailing in the invincible West. Turkey, Persia, Egypt—all the leading countries which follow the creed of the false Prophet—exhibit the spectacle, in a greater or a less degree, of Moslem communities endeavoring to accommodate their infidel barbarism to the progress of European improvements. But Wahabeeism, that second birth of the old Saracenic spirit, drawing its source from the same bare Arabian deserts, and finding its apostles among the frugal Bedouin plunderers whose fathers took part in the original promulgation of Mohammedanism, anathematized the adoption, because it did not perceive the necessity, of any tentatives at reform. The Wahabee is a Bedouin, and he is ascetic and warlike because the Bedouin never knows luxury and never knows peace. It is not sufficient, however, to explain the original *raison d'être* of this revival of the old impulse that could once lead the hardy savages of Omar and Tarik, not only to the shores of the Nile, but beyond the passes of the Pyrenees. Wahabeeism exists as a fact, although in very circumscribed limits, even within the Mohammedan world; and, in British India, it has found many of the conditions which are favorable to its growth, and which are sadly wanting to it elsewhere. In India, the Mohammedans were but lately the rulers—they are now the ruled. The *Jehad*, or holy war, which Wahabeeism incessantly preaches against all Giaours, may be out of place among Turks or Egyptians; for without European alliances Turkey and Egypt would be in evil case indeed. The *Jehad* in India means the expulsion of the foreigner who has seated himself on the throne of Moguls, and Wahabeeism is, accordingly, popular among the Indian Mussulmans. It is true that probably not thirty

millions of the total population of India are Mohammedans. They form, however, a class dangerous, not only in consequence of their own martial habits, but in consequence of the influence they exercise among the Hindoos. From what may be called the political head-quarters of Wahabeeism at Patna, the emissaries of the sect traverse the entire peninsula. At the same time, a permanent camp is maintained beyond the border at Sittana, whether ardent neophytes are ever wending on the chance of a hostile expedition, or for the purpose of military training. A darker tinge is lent to the fanaticism of the sectaries by the well-grounded suspicion that the tenets of the mediæval Old Man of the Mountains are not rejected by them, and they hold it lawful to assail an enemy even by the dagger of the assassin.

COLUMBUS' CLAIMS TO THE DISCOVERY OF THIS CONTINENT CONTESTED.

At a recent meeting of the American Geographical Society, at the Cooper Institute, New York, for the purpose of listening to a paper on "Martin Behaim's globe, with reference to the claims of Columbus to the discovery of this Continent," Mr. Maury was introduced to the Society by Judge Daly. In opening the paper, Mr. Maury made a brief remark about the birthplace of the subject of his sketch. Of the original globe, which is now at Paris, he gave a graphic and detailed description. Behaim mixed with the real geographical feature of his work much of the romance of his time. The coast of Zanzibar was represented as a golden land, and astride the top of one of its mountains was represented a missionary exhorting the heathen around its base to join him under the banner of Christianity. When we consider that each of these heathens was said to possess the strength of four ordinary Europeans, we cannot but admire the moral courage of the noble missionary. A little way to the east of an island in the Indian Ocean is represented a sea monster of exaggerated dimensions, with his head just above the water and his jaws wide open. In the Atlantic, on the globe, is seen a ship in full sail, and immediately behind it, in its wake, is a huge green marine monster with open mouth just about to swallow the ship. The water is painted green, and the land a brownish color, with here and there green spots representing the fertile spots on the earth, while that colored brown is supposed to be sterile. The tops of the mountains are painted white, to represent the perpetual snow covering them. When we consider that Behaim's globe was finished in 1492, and that it took years of thought and then years of labor to finish it, we can not believe that Columbus was the sole believer in the world's roundness, or of the fact that the Indies could be reached by sailing westward. On the globe of Behaim, the West Indies are represented as the East Indies, and what is now the United States is called Asia. The reverend gentleman concluded by summing up the facts which go to prove that Columbus was not the only mathematician of the fifteenth century who believed that India could be reached by sailing westward, or that the world was round.

ONE OF THE DECISIVE BATTLES OF THE WORLD.**ANCIENT ERIN AND THE LAND OF ERIC.**

The memorable battle of Clontarf was fought on Good Friday, the 23d April, 1014, between the combined armies of Leinster and Denmark, and the forces of Munster, Ulster and Connaught. The great opulence of Ireland, under the excellent administration of Brian Born, by whom she was recovered from all her misfortunes and restored to her ancient prosperity, tempted the Danes to seize on the favorable opportunity which the revolt of Maolmorda, king of Leinster, afforded them, to settle permanently in the country, and divide it amongst themselves, as they had long intended. For this purpose, they took their families on board the fleet, and determined, as far as possible, to exterminate the Milesians. But being convinced, by the bloody and unsuccessful experience of more than two centuries, how difficult this enterprise would prove, the Danes collected the bravest warriors from their own country, Sweden, Norway, Normandy, Britain, the Hebrides, the Orkneys, the Shetland Islands and the Isle of Man. The command of these troops was intrusted, by Canute, to his High-Admiral, Broder, a bold and experienced official of royal blood, with orders, however, to act under Maolmorda, who, upon his junction with those formidable reinforcements, was at the head of 60,000 men. The Milesian army, owing to the absence of a considerable body of South Munster forces, did not amount to 30,000 men! They were led to action by Murrough, the eldest son of the illustrious Brian, who, though he was in his eighty-eighth year, is described by our old annalists as riding through the ranks of his countrymen, with a crucifix in one hand and his golden-hilted sword in the other, exhorting them to do their duty: after

which, notwithstanding his great age, he was, with much difficulty, prevailed upon to retire to his tent. There he waited the result of the day in prayer, before the emblem of his suffering Redeemer, having nobly determined, in case of a defeat, to perish with his whole race, whom, to the number of three sons, his brave grandson, Turlough, aged only fifteen, and fifteen nephews, he had led to oppose the inveterate enemies of his country and religion. The conflict commenced at sunrise and continued till late in the evening, when, after one of the most desperately fought engagements recorded in history, the Northmen were totally routed. Their loss amounted to between 14,000 and 16,000 men, including a chosen band of 1,000 Danish veterans, encased in heavy armor from head to foot. Amongst the slain were Maolmorda, Broder, Charles and Henry, two Norwegian princes, Dolat, Connail and Plait, three eminent Scandinavian champions, and Sigurd, the potent and martial Earl of Orkney—an extensive feudal and practical sovereignty, embracing, at its most flourishing period, the Orkneys, the Hebrides, the Shetland Islands, the Isle of Man, the three northern counties of Scotland, and large possessions in Inverness and Argyleshire, as well as in Ireland. But this glorious victory was dearly purchased by the deaths of Brian the Alfred, and Murrough, in strength and valor (though not in invulnerability) the Achilles of his country; Turlough, the monarch's gallant grandson; the brave Sitric, Prince of Ulster; the warlike Thanes, or Earls of Lennox and Mor, who were the descendants of the same ancestors, came to assist Brian against the common foes of Ireland and Scotland; many other distinguished princes and nobles, and from four to seven thousand men. It is rather remarkable that, although the English Saxons were completely subjugated, about this period, by the Danish Kings—Sweyn and his son Canute the Great—yet the Milesian Irish entirely defeated the numerous and elsewhere invincible armies of those princes, aided, as such formidable invaders were, by the powerful alliance of Leinster.

CHARACTERISTICS OF THE CONVERSION OF ENGLAND.

The Merovingian was a barbarian with a varnish of Roman culture. The Englishman was a fresh child of nature, with the virtues of a Christian. The Frankish kings on the continent found themselves in the midst of the ancient Roman Christianity, and settled themselves amongst and intermingled with the Romanized Gaul. It was not so with the German pirates who conquered Britain. Of course it is impossible to exterminate a nation, and British women, no doubt, often became the wives or slaves of the Saxons, and the serfs of the South and West were very probably enslaved Britons; yet the policy of the Saxon was one of extermination, whilst that of the Frank was, on the whole, of preservation. While the Franks dwelt amidst the churches and amphitheatres of the ancient Roman civilization, the Saxons drove the old population into the mountains and the fens, absolutely destroyed Silchester, Pevensey and Wroxeter, and repeopled waste cities. The peculiarity of the conversion of the English by St. Augustine and his successors was the consequence of this state of things. . . . Grace found a virgin soil in the frankness and independence of the Saxon, unspoiled by a decaying civilization. Christianity, instead of filtering through the remains of Gallo-Roman churches into the Allemanic tribes, as it chiefly did on the continent till the English undertook the work of conversion, flowed like the orderly rise of a beneficent river over the genial land of Saxon England. Our ancestors received the faith through the pure lips of a few holy monks, instead of through the gradual pressure of a conquered and often degraded people. . . . The remarkable union in the old English Church of nationality and of loyalty to Rome is explained by its direct origin from the holy city, as well as by the circumstances of its kings. The Saxon king who could not point, like the Frank, to an investiture from Caesar, was glad, like the boy Alfred, to be consecrated by the Roman Pontiff, instead of being a bad imitation of the Roman Emperor; and the Saxon Bishop was ever docile to the See of Peter, from which he derived the pure stream of the faith.

BARON D'OFFENBERG. The new Russian ambassador to the United States, is of Jewish descent, his grandfather having married the daughter of a wealthy Israelite merchant of Novgorod. The King of Italy, also, has recently appointed to an important diplomatic position a Jew, named Issaco Arom, who was formerly private secretary of Count Cavour, and is now Italian ambassador to France.

MADAME REGINA DAL CIN. A famous surgeon of Austria, having performed one hundred and fifty successful operations in the City Hospital at Trieste, was rewarded by the municipal authorities with a letter of thanks and a purse of gold.

Wise and Otherwise.

A spring-bed—A bed of radishes.

What key is the hardest to tune?—Donkey.

The joy of the dumb is always unspeakable.

The chasm that swallowed up wit—Sarcasm.

What grows bigger the more you contract it?—Debt.

Prize-fighters, clam-eaters, and Turks are all muscle men.

Bores that most people have to put up with—Neighbours.

When does a man have to keep his word?—When no one will take it.

Why is buttermilk like something which never happened?—Because it hasn't a curd (occurred).

King Louis, of Bavaria, broke his matrimonial engagement with his cousin because she ate prunes.

The hair-merchants have exhausted Europe, and are now canvassing Iceland for chignon material.

A baby who kisses his mother and fights his father may be said to be partial to his ma and partial to his pa.

Here is an awful warning: A Philadelphian was arrested, and held to bail in six hundred dollars for stealing two umbrellas.

They have so many dogs at Little Rock, Arkansas, that it is proposed to establish extensive tanneries there to utilize the bark.

"Have you much fish in your bag?" asked a person of a fisherman. "Yes, there's a good eel in it," was the rather slippery reply.

Massachusetts has a mile of completed railway for every five square miles of territory, and one for each thousand of population.

The Emperor of Germany has received from Germans in the United States numerous applications for decorations, all of which have been rejected.

The main portion of the Southern peanut-crop comes from a narrow strip of land extending about forty miles northerly from Wilmington, North Carolina.

The criminal population of Berlin is estimated, by the police authorities of that city, at twenty-five thousand. It is largely increased since the recent war.

A teacher, catechising his scholars, put the question, "What was made to give light to the world?" "Matches!" cried one of the youngsters, after a short pause.

Marshal MacMahon is the wealthiest of the prominent French generals. He owns several blocks of business houses in Paris and considerable real estate in Algiers.

Smoking is reported to be very much on the decline in England. In this country it very greatly increased during the war, and now prevails to a larger extent than ever before.

A sack has been discovered in the top of a pecan-tree in Texas containing a bow, arrows, an Indian spear, and a woman's scalp, with beautiful long hair. The sack was lashed to a bough.

Richard Wagner's "Tannhauser" has proved a perfect gold mine for him. His *tantimes* have thus far amounted to over sixty thousand dollars—ten times as much as Mozart ever received for all his operas.

Infant Prodigy.—Why is your hair so gray, mama? Mama.—Well, because you're such a naughty child sometimes. *Infant Prodigy.*—What a naughty child you must have been! Poor grandma's hair is quite white!

Dr. Joy says that the French consume more tobacco than any other nation, and he attributes the enervation of the soldiers, as evinced during the late war, to the combined effect of alcohol and nicotine upon the national character.

The London *Saturday Review* says that "the difference between the Americans who contrive to believe in a majority, and the French who believe in nothing, measures the space which separates periodical anarchy from orderly freedom."

It is said that President Thiers' political views do not agree with those of any of his cabinet ministers, and that there are among the latter, too, greater differences of opinion than perhaps ever existed in the cabinet of a powerful country.

Dr. Dollinger complains of the indiscretion with which certain journalists have given accounts of their "interviews" with him, and he announces, in a Munich journal, that he will prosecute such papers as print misrepresentations of his conversations.

Colonel H. D. Cook, of Normal, Illinois, has patented an iron shingle roof. The shingles are about six by thirteen inches, lap each other so as to insure a waterproof roof, and are fastened by headless nails. The patent is said to be less expensive than slate.

A Utica paper declares that the Clearfield Fair consisted of a calf, a goose and a pumpkin. It rained so hard, the first night, that the goose swam off, the calf broke loose and ate the pumpkin, and a thief prowling around stole the calf, and that ended the fair.

Lorenz Brentano, formerly Dictator of the Republic of Baden, and then for many years a resident of Chicago, where he amassed considerable wealth as proprietor of the *Illinois Staatszeitung*, lives in destitute circumstances at Zurich, in Switzerland. He lost all he had by the Chicago fire.

A colored man at Canton, Mississippi, lately wished to kill a sheep, but not understanding the process to a nicety, held the animal upon the railroad track for the locomotive to slaughter; the sheep escaped with a broken leg, but the dead body was picked up immediately after had black wool, and wasn't good mutton either.

Big brains seem to produce a great variety of results. Fisk's brain weighed fifty-eight ounces; Daniel Webster's weighed but fifty-three and a half; Cuvier had sixty-four and a half; while Professor Abercrombie possessed sixty-three. Ruloff, the murderer, who was executed at Birmingham last Spring, had fifty-nine ounces of brain.

"Who," says the London *Saturday Review*, "can enjoy a chat with a man who always talks of women as females, and of a man as an individual; with whom things are never like, but similar; who never begins a thing, but always commences it; who does not choose, but elects; who does not help, but facilitates; who does not supply, but caters; nor buy, but always purchases; who calls a beggar a mendicant; with whom a servant is always a domestic, where he is not a menial; who does not say anything, but states it; and does not end, but terminates it; who calls a house a residence, in which he does not live, but resides; with whom place is a locality, and things do not happen, but transpire."

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FRANCIS DILLON EAGAN,
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Educational.

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Under the management of the Fathers
of the Society of Jesus.

The Santa Clara College was founded in 1851, and in 1855 was incorporated, with the privileges of a University. Diplomas are given in two departments—the Classic and Scientific.

The College buildings are large and commodious, while extensive play-grounds, with two covered gymnasiums, a swimming-pond, etc., afford every facility for healthful exercise.

The College possesses a very complete philosophical apparatus, and valuable collections of Mineralogy and Geology. It has also practical schools of Telegraphy, Photography and Surveying. Assaying of native ores is taught in a thoroughly fitted chemical laboratory.

The scholastic year, which is divided into two sessions of five months each, commences in August, and closes toward the beginning of June.

TERMS,

Payable semi-annually in advance:
Matriculation Fee, to be paid but once.....\$15.00
Board, Lodging, Tuition, Washing and

Mending of Linen, School Stationery, Medical Attendance and Medicines, Baths, Fuel, Light, per year.....350.00

Modern Languages, Drawing and Music form extra charges. For Clothing, Books, Pocket-money, and the like, no advance is made by the Institution. For further particulars, apply to

REV. A. Varsi, S. J., President.

FRANCISCAN COLLEGE,
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THE FIFTIETH SESSION OF THIS INSTITUTION, conducted by the Fathers of the Order of St. Francis, will commence on August 16.

The object of this institution is to give a good English, Mathematical, Classical and Philosophical Education at the lowest possible cost—a want long felt in California—and thereby bring its advantages within the reach of all.

TERMS :

Entrance Fee, to be paid but once.....\$15.00
Tuition, Board and Washing, per session of ten and a half months.....150.00

Music, French and German form extra charges. Those who spend their vacation at the College will be charged \$30.

Payments must be made semi-annually in advance.

Parents will pay for medical attendance, and supply toilet articles, etc.

Money will not be advanced by the College for the purchase of necessary articles, a sufficient sum must be deposited.

For further particulars, apply to

REV. J. J. O'KEEFE, O. S. F.

DAY SCHOOLS

FOR BOYS AND GIRLS.

THE SISTERS OF MERCY have just completed a commodious School Building on First Street, near Bryant, where girls will be taught the various branches of an English education.

A Boys' School is being prepared on Rincon Place, and will be placed in charge of competent teachers.

Both Schools will be opened on the 12th of June, 1871.

SISTER MARY B. RUSSELL,
Superior of Sisters of Mercy.

Educational.

ST. VINCENT'S COLLEGE,
LOS ANGELES, CALIFORNIA.

This Institution, chartered according to the laws of the State of California, and empowered to confer Degrees, is situated in the City of Los Angeles, proverbial for the salubrity of its climate and the beauty of its scenery. The Faculty is composed of the Fathers of the Congregation of the Mission of St. Vincent De Paul, who devote themselves to promote the health and happiness, as well as the intellectual and moral advancement of the students entrusted to their care.

The College is open to all over the age of ten years, who are competent to enter the primary course, and who come with respectable recommendations, provided they comply with the rules and discipline of the College, which, though strict, are nevertheless mild and parental.

STUDIES.

The course of studies embraces a full course of English and Classical Literature, the various branches of Mathematics, Ancient and Modern Languages; and also, a Commercial Department, to prepare young men for every branch of business.

TERMS :

For Board, Lodging and Tuition, per Scholastic Year.....\$250.00
Washing, per Scholastic Year.....30.00
Piano and use of Instrument, per Month.....8.00
Violin, Guitar, Flute, etc., each per month.....6.00
Vacation of the College.....40.00

Those who learn to play on one of the above named instruments will have the privilege of using a brass instrument free of charge, otherwise there will be a charge of \$3 per month.

For further information, apply to

REV. JAMES MAGILL, C. M.
President.

ST. VINCENT'S SCHOOL.

This Institution is situated in Santa Barbara, a short distance from the sea, in the most delightful and healthy part of the city. The grounds are extensive, and the building is large and convenient.

The course of instruction embraces the usual branches of a thorough English education. Spanish is also taught.

TERMS,

Invariably half-yearly in advance:
Board, Tuition, Bed, Bedding, Washing, etc., per annum.....\$200.00

Piano and use of Instrument, per month, \$6.50.....68.00
Guitar, per month, \$5.....52.50

No extra charge for Plain Sewing, Fancy Needle-work, etc.

The Scholastic Year of ten months and a half commences August 16th, and terminates on the last Thursday of June.

For particulars, apply to

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While proper care is bestowed on every branch in the College, our own language receives special attention. The daily exercises of the Students in Grammar, Composition and Rhetoric are publicly discussed and corrected in the class-room.

TERMS PER SCHOLASTIC YEAR,
Payable half-yearly in advance:

Board, Tuition and Washing.....\$250.00

Entrance Fee.....10.00

Physician's Fee and Medicines.....5.00

Vacation at College.....40.00

Day Students.....60.00

Modern Languages, Music, and Drawing

form extra charges.

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President.

College of Notre Dame,

SAN JOSE, CALIFORNIA.

YOUNG LADIES' INSTITUTE.

This institution, which is incorporated according to the laws of the State of California, and empowered to confer academical honors, will commence the Twenty-First Annual Session on Monday, August, 21st, 1871. The course of instruction embraces all the branches of a thorough education.

TERMS :

Entrance, to be paid but once.....\$15.00

Board and Tuition, per quarter.....62.00

Washing, per quarter.....12.00

Physicians' Fees, per quarter.....2.50

Piano, Vocal Music, Drawing and Painting, form extra charges, but there is no extra charge for the French, Spanish, or German Languages, nor for Plain Sewing and Fancy Needle-work.

Payments are required to be made half a session in advance. Pupils will find it much to their advantage to be present at the opening of the session.

Educational.

ST. IGNATIUS COLLEGE,
SAN FRANCISCO, CALIFORNIA.

This Literary Institution, conducted by the Fathers of the Society of Jesus, was opened for the reception of students on the 15th October, 1855. It was incorporated, according to the laws of the State, on the 30th of April, 1859, and empowered to confer academical degrees with "such literary honors as are granted by any University in the United States."

The design of the Institution is to give a thorough Classical, Mathematical, and Philosophical education. But besides the Classical, there is also a Commercial Course.

The College is intended for day-scholars only.

The hours of class are from 9 o'clock A. M. to 3 P. M.

Punctual attendance is indispensable. In case of absence or tardiness, a note from the parents or guardians will be required.

Frequent tardiness or absence exposes the offender to the loss of his seat.

Every Thursday of the academic year is a holiday.

TERMS PER MONTH, IN ADVANCE:

(No deduction is made except in case of long illness.)

Tuition in Preparatory Department.....\$3.00

" Grammar Department.....5.00

" Higher Department.....8.00

EXTRA CHARGES:

For the use of Instruments in Natural Philosophy, and Chemicals, first year, per month.....\$3.00

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